



BHAGAVAD GITA

Chapter 2

INDEX

S. No.	Title	Page No.
IV	Chapter 2	
1.	Verse 1	23
2.	Verse 2	24
3.	Mahabharata – Family Tree	26
4.	Verse 3	27
5.	Verse 4	28
6.	Verse 5	30
7.	Verse 6	31
8.	Verse 7	33
9.	Verse 8	34
10.	Verse 9	36
11.	Verse 11	38
12.	Verse 12	40
13.	Verse 13	42

S. No.	Title	Page No.
14.	Verse 14	44
15.	Verse 15	47
16.	Verse 16	48
17.	Verse 17	50
18.	Verse 18	52
19.	Verse 19	54
20.	Verse 20	56
21.	Verse 21	58
22.	Verse 22	60
23.	Verse 23	62
24.	Verse 24	63
25.	Verse 25	65
26.	Verse 26	70
27.	Verse 27	71
28.	Verse 28	73

S. No.	Title	Page No.
29.	Verse 30	75
30.	Verse 31	77
31.	Verse 32	79
32.	Verse 33	80
33.	Verse 34	81
34.	Verse 35	82
35.	Verse 36	84
36.	Verse 37	85
37.	Verse 38	87
38.	Verse 39	90
39.	Verse 40	92
40.	Verse 41	95
41.	Verse 45	97
42.	Verse 46	100
43.	Verse 47	102

S. No.	Title	Page No.
44.	Verse 48	105
45.	Verse 49	107
46.	Verse 50	109
47.	Verse 51	110
48.	Verse 52	112
49.	Verse 53	113
50.	Verse 54	117
51.	Verse 55	120
52.	Verse 56	123
53.	Verse 57	126
54.	Verse 58	128
55.	Verse 59	131
56.	Verse 60	133
57.	Verse 61	136
58.	Verse 62, 63	138

S. No.	Title	Page No.
59.	<u>Verse 64, 65</u>	144
60.	<u>Verse 66</u>	147
61.	<u>Verse 67</u>	148
62.	<u>Verse 68</u>	150
63.	<u>Verse 69</u>	152
64.	<u>Verse 70</u>	154
65.	<u>Verse 71</u>	157
66.	<u>Verse 72</u>	160



CHAPTER 2

SANKHYA YOGA

(Yoga of Knowledge)



Chapter 2

Sankhya Yoga

Topic 1 : Verse 1 – 10

- Transformation of Arjuna from warrior to a student.

Verse 1 :

सञ्जय उवाच ।
तं तथा कृपयाविष्टम्
अश्रुपूर्णकुलेक्षणम् ।
विषीदन्तमिदं वाक्यम्
उवाच मधुसूदनः ॥ २-१ ॥

sañjaya uvāca
taṁ tathā kṛpayā"viṣṭam
aśrupūrṇākulēkṣaṇam |
viṣīdantamidaṁ vākyaṁ
uvāca madhusūdanaḥ || 1 ||

Sanjaya said : To him, who was thus overcome with pity and despondency, with eyes full of tears, and agitated, Madhusudana (the destroyer of Madhu, the demon) spoke these words. [Chapter 2 – Verse 1]

- Arjuna deeply grieved.

a) Sanjaya Uvacha :

- Sanjaya said.

b) Madhusudhana Uvacha Idam Vakyam :

- Krishna spoke these words.
- To whom?

c) Tam Visidantam :

- To that grieving Arjuna.

d) Tatha Avistam Kripaya :

- Who was overpowered by attachment.

e) Asrupurna Kuleksanam :

- And whose eyes were tearful and blurred.
- Krishna – Madhusudhana, killed Madhu Rakshasha.
- Arjuna's sorrow expressed through tears, no clear vision, deep attachment.
- Childhood – Attached to Toys
Middle Age – Attached to Wealth
Old Age – Memories of past
- Dharma seen as Adharma is Moha.
- Attachment brings sorrow and grief, Samsara.

Source of happiness and sorrow

Verse 2 :

श्रीभगवानुवाच ।
कुतस्त्वा कश्मलमिदं
विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यम्
अकीर्तिकरमर्जुन ॥ २-२ ॥

śrībhagavānuvāca ।
kutastvā kaśmalam idaṁ
viṣame samupasthitam ।
anāryajuṣṭamasvargyam
akīrtikaramarjuna ॥ 2-2 ॥

The Blessed Lord said : Whence is this perilous condition come upon thee, this dejection, unlike of Aryan, heaven-excluding, disgraceful, O Arjuna? [Chapter 2 – Verse 2]

Bhagavan said to Arjuna :

a) Kutaha Idam Kasmalam :

- From where did you get this dejection, deep delusion which will lead to ill fame.

b) Anarya Jushtam :

- Which is not entertained by noble people.
- One who does not follow injunction of Shastra, illiterate, uncultured, gets deluded.

c) Asvargyam :

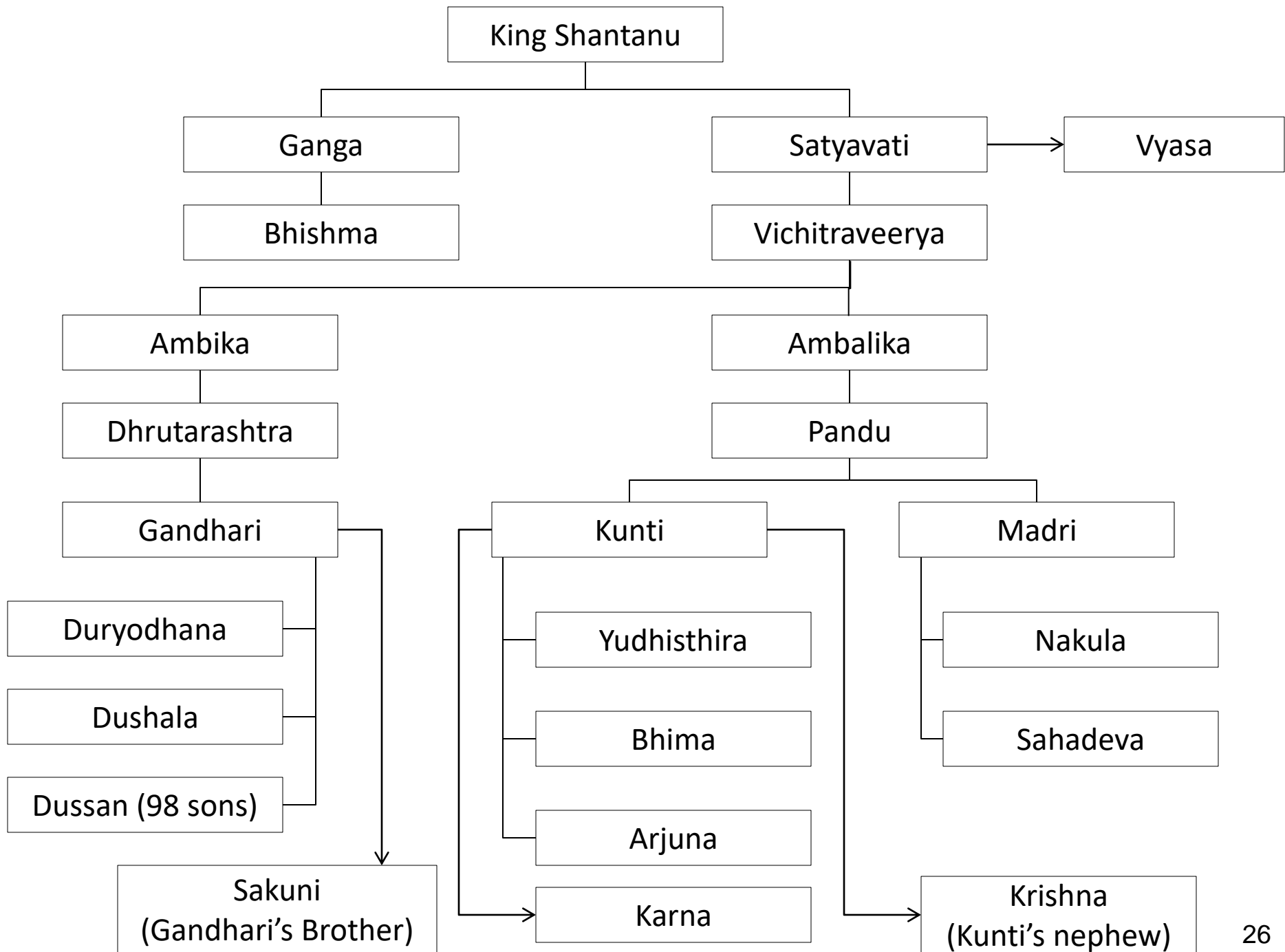
- Deluded life which will not lead to Svarga.

d) Akirtikaram :

- Which will lead to ill fame.

e) Samupasthitam Tva Visame :

- And which has come at this juncture.



Verse 3:

क्लैब्यं मा स्म गमः पार्थ
नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं
त्यक्तवोत्तिष्ठ परन्तप ॥ २-३ ॥

klaibyaṁ mā sma gamah pārtha
naitat tvayyupāpadyate |
kṣudraṁ hṛdayadaurbalyaṁ
tyaktvottiṣṭha parantapa ||2-3||

Yield not to impotence, O Partha! It does not befit thee. Cast off this mean weakness of heart! Stand up, O parantapa (scorcher of foes)! [Chapter2 - Verse 3]

- Krishna talks to Arjuna as a friend.

a) Partha :

- Oh! Arjuna.

b) Ma Sma gamah Klaibyam:

- Do not take to unmanliness.
- Klibya means indiscrimination, smallness which takes away courage.

c) Etat Na Upapadyate Tvayi :

- This does not befit a warrior like you.

d) Tyakva :

- Having given up.

e) Ksudram Hridaya Daurbalyam :

- This small, mean faintheartedness, mental weakness.

f) Uttishta :

- Get up.

g) Parantapa :

- Oh Arjuna, scorcher of Adharmic enemies.

Verse 4 :

अर्जुन उवाच ।
कथं भीष्ममहं सङ्ख्ये
द्रोणं च मधुसूदन ।
इषुभिः प्रतियोत्स्यामि
पूजार्हावरिसूदन ॥ २-४ ॥

arjuna uvāca |
katham bhīṣmam ahaṁ saṅkhye
droṇaṁ ca madhusūdana |
iṣubhiḥ pratiyotsyāmi
pūjārḥāvarisūdana ||2-4||

Arjuna said : How, O Madhusudana, shall I, in battle, fight with arrows against Bhishma and Drona, who are fit to be worshipped, O destroyer of enemies! [Chapter 2 – Verse 4]

Arjuna Asked :

a) Madhusudana :

- Oh Krishna.

b) Katham Aham Pratiyotsyami :

- How can I fight against .

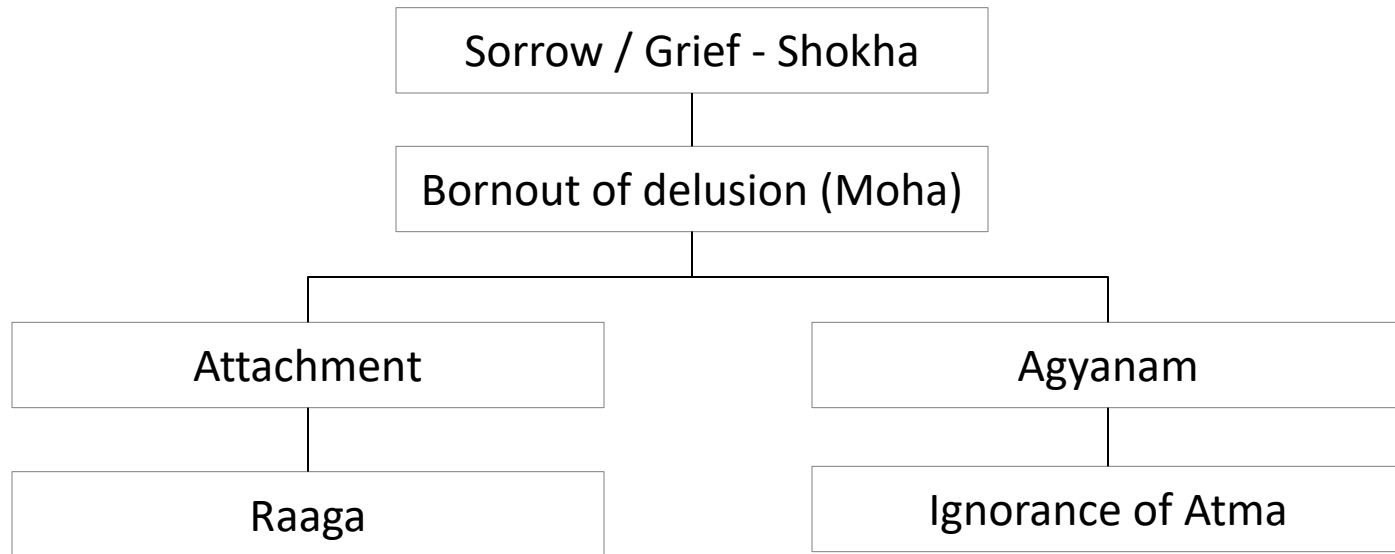
c) Pujarhau Bhismam Ca Dronam :

- Adorable Bhishma and Drona.

Bheeshma	Drona
<ul style="list-style-type: none">- Grandfather.- Showered love and affection when young.	<ul style="list-style-type: none">- Guru.

d) Sankhye Ishubhih Arisudana :

- Fight in this battle with arrows on them, oh Krishna.



- Krishna keeps quiet, knows free advise never valued, advise only if asked, had inner composure and patience till verse 11.

Verse 5 :

गुरूनहत्वा हि महानुभावान्
श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरूनिहैव
भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ २-५ ॥

gurūnahatvā hi mahānubhāvān
śreya bhoktum bhaikṣyamapīha loke |
hatvārthakāmāṃstu gurūnihaiva
bhuñjīya bhogāna rudhirapradigdhāna ||2-5||

Better indeed in this world, is to eat even the bread of beggary than to slay the most noble of teachers. But, if I kill them, all my enjoyments of wealth and desires, even in this world, will be stained with blood. [Chapter 2 – Verse 5]

a) Iha Loke :

- In this world.

b) Api Bhoktum Bhaiksyam Hi Sreyah :

- Even to live on alms, Biksha, is indeed better.

c) Ahatva Mahanubhavan Gurum :

- The noble gurus.

d) Hatva Gurun Tu :

- By killing Gurus however.

e) Bhunjiya Iha :

- I will enjoy here.

f) Eva Rudhirapradigdhā :

- Only the blood stained.

g) Bhogan Artha Kāma :

- Pleasures of wealth and sense objects.

Householder	Vanaprastha, Brahmachari, Sanyasi
Can't seek Biksha	Can't look

- Arjuna unwilling to fight war, interested in renunciation.
- Feels he will incur Papam by killing grandfather and Guru.

Verse 6 :

न चैतद्विद्मः कतरन्नो गरीयः
यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषाम्
तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ २-६ ॥

na caitadvidmaḥ kataranno garīyah
yadvā jayema yadi vā no jayeyuḥ |
yāneva hatvā na jijīviṣāmate'vasthitāḥ
pramukhe dhārtarāṣṭrāḥ ||2.6||

I can scarcely say which will be better; that we should conquer them or that they should conquer us. Even the sons of Dhrtarastra, after slaying whom, we do not wish to live, stand facing us. [Chapter 2 – Verse 6]

a) Cha :

- Moreover.

b) Na Vidmah :

- We do not know.

c) Katarad Etat Gariyah Nah :

- Which one of 2 courses is better for us.

d) Yad Va Jayema :

- Whether we will conquer them.

e) Yadi Va Jayeyuh Nah :

- Or they will conquer us.

f) Te eva Dhartarastrah Yan Hatva :

- Those very Kauravas killing whom.

g) Na Jijivisamah Avasthitah Pramukhe :

- We will not desire even to live, are assembled in front.
- King should not have personal joy or sorrow but must focus on welfare of Kingdom.
- Arjuna's attachment greater than his understanding of Dharma.
- Arjuna not sure who will win, fight or not fight, what's good.
- Lack of discrimination Aviveka expressed in this verse.

Verse 7 :

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसम्मूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७ ॥

kārpaṇyadoṣopahatasvabhāvaḥ
pṛcchāmi tvām dharmasammūḍhacetāḥ |
yacchreyaḥ syānniścitaṁ brūhi tanme
śiṣyaste'haṁ śādhi mām tvām prapannam ||2.7||

My heart is overpowered by the taint of pity; my mind is confused as to duty. I ask Thee. Tell me decisively what is good for me. I am Thy disciple. Instruct me, I have taken refuge in Thee. [Chapter 2 – Verse 7]

Transformation of Arjuna from Deluded friend to a disciple :

a) Karpanya Dosho Apahata Svabavah :

- With the mind overpowered by misery, deep rooted attachment, miserliness, helplessness.

b) Dharma Sammudah Chetah :

- With the intellect completely deluded regarding Dharma.

c) Tvam Prechami :

- I ask you.

d) Bruhi Tat :

- Tell me that.

e) Yat Syat :

- Which is.

f) Nishchitam Sreyah Me :

- Definitely good for me.

g) Aham Te Shishyah :

- I am your disciple.

h) Shadhi Mam :

- Teach me.

i) Prapannam Tvam :

- Who have surrendered to you.
- Arjunas attachment to Drona and Bhishma weakened his intellectual strength and, energy.

Verse 8 :

न हि प्रपश्यामि ममापनुद्याद्
यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं
राज्यं सुराणामपि चाधिपत्यम् ॥ २-८ ॥

na hi prapaśyāmi mamāpanudyād
yacchokam ucchoṣaṇam indriyānām ।
avāpya bhūmāvasapatnam ṛddham
rājyaṁ surāṇām api cādhipatyam ||2-8||

I do not see that it would remove this sorrow that burns up my senses, even if I should attain prosperous and unrivalled dominion on earth, or even lordship over the gods. [Chapter 2 – Verse 8]

- Arjuna student now, desperate seeker, desperate to receive spiritual knowledge.
- Mental pain scorching his sense organs.

Fire	Mental Pain Shokha
- Burns everything outside.	- Fire of sorrow burns us within.

- Arjuna does not know remedy for his sorrow.

a) Na hi Prapasyami Yad Apanudyat Shokham Mama :

- I do not see anything that can remove this sorrow of mine.

b) Ucchoshanam Indriyanam :

- Which weakens the sense organs.

c) Api Avapya Rddham Asapatnam Rajyam Bhuman :

- Even after getting an unrivalled prosperous Kingdom upon the earth.

d) Adhipatyam Cha Suranam :

- And even after getting the kingship over the gods.
- Arjuna realises, even if he gets position of Indra, king of Devas, with objects of sense pleasures in Svarga, he cannot escape sorrow.
- Sense organs enjoying sense objects are incapable of removing sorrow.
- This verse indicates Arjunas Viveka and Vairagyam in full measure, Adhikaritam for spiritual knowledge which is the only means to come out of sorrow.

Verse 9 :

सञ्जय उवाच ।
एवमुक्त्वा हृषीकेशं
गुडाकेशः परन्तप ।
न योत्स्य इति गोविन्दम्
उक्त्वा तूष्णीं बभूव ह ॥ २-९ ॥

sañjaya uvāca |
evamuktvā hṛṣīkeśam
guḍākeśaḥ parantapaḥ |
na yotsya iti govindam
uktvā tūaṣṇīm babhūva ha ||2-9||

Sanjaya said : Having spoken thus to Hrsikesa, Gudakesa, the destroyer of foes, said to Govinda : “I will not fight” and became silent. [Chapter 2 – Verse 9]

Sanjaya Narrates :

a) Uktva Evam Hrishikesam :

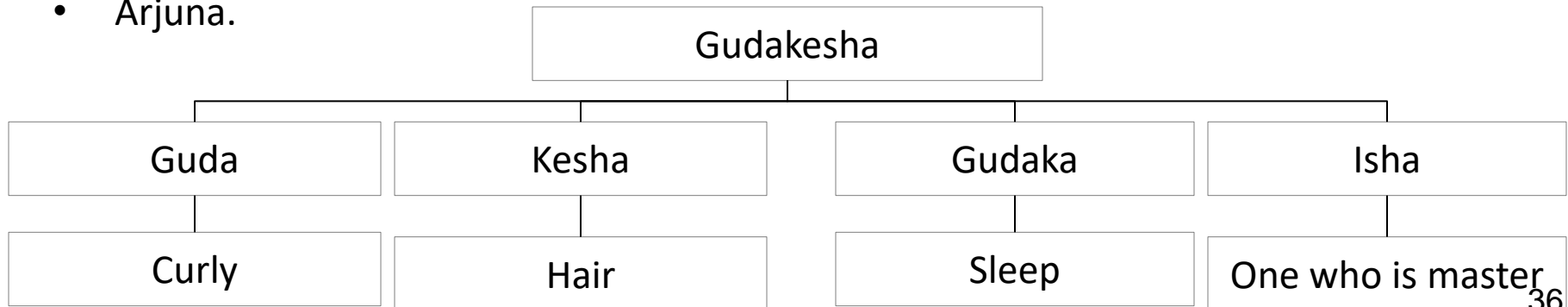
- Having spoken thus to Lord Krishna.

Isha Rishikam :

- One who is master of sense organs, full of energy, enthusiasm, motivation.

b) Gudakesha :

- Arjuna.



c) Parantapah Uktva :

- The destroyer of enemies, said.

d) Govindam :

- To Krishna.

e) Na Yotsye iti :

- I shall not fight.

f) Babhuva Tusnim Ha :

- And became silent.

Shankara :

- Gita Shastram, Shoka Moha Nivrithyartham.
- Arjuna surrendered, qualified for teaching.

Lords 2 pronged Teaching :

- Dukham experienced by Arjuna is Adhyasa, wrong identification with the mind full of thoughts and emotions.
- Give knowledge of Arjunas real nature of Atma which is Asanga and Sakshi to Body – mind complex.
- Arjuna is a representative of Vedanta Student.

Verse 11 : Important Verse

श्रीभगवानुवाच ।
अशोच्यानन्वशोचस्त्वं
प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च
नानुशोचन्ति पण्डिताः ॥ २-११ ॥

śrī bhagavānuvāca ।
aśocyānanvaśocatvaṁ
prajñāvādāṁśca bhāṣase ।
gatāsūn agatāsūṁśca
nānuśocanti paṇḍitāḥ ॥ 2-11 ॥

The Blessed Lord said : You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

Krishnas teaching begins here : The Lord said

a) Tvam Anuvasocah Ashochyam :

- You are grieving for those who should not be grieved for.

b) Cha Bhasase Prajnavadan Panditaha :

- At the same time, you are speaking the words of the wise people.

c) Na Anusochanti Gatasun Cha Agatasun :

- Do not grieve for the dead and for the living.
- Wise do not get carried away by grief for the dead or alive.
- This is entire vision of life.
- Krishna accepts Arjuna as disciple.

Shankara :

- Bagawan reviving teaching.
- Wise do not get carried away by ups and downs in life, not drowned by sorrow.
- Not affected by pairs of opposites.
- Every experience is complimentary.
- Strive to become Jnani, Pandita by Atma Jnanam, spiritual knowledge.
- Bhishma, Drona, are permanent from Atma Drishti, Atma Svaroopam.
- When one leads Dharmic way, no problems for death for them.

Upasamhara Sloka :

सर्वधर्मान्परित्यज्य
मामेकं शरणं ब्रज ।
अहं त्वा सर्वपापेभ्यः
मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥

sarvadharmān parityajya
māmēkaṃ śaraṇaṃ vraja |
ahaṃ tvā sarvapāpēbhyaḥ
mōkṣayaṣyāmi mā śucaḥ || 18-66 ||

Abandoning all dharmas, (of the body, mind and intellect), take refuge in Me alone; I will liberate thee, from all sins; grieve not. [Chapter 18 – Verse 66]

- Beginning and end.
- Ma-shucha – don't worry.

Teaching methodology :

- I) Gives over view – (Chapter 2)
- II) Expands on topics – Karma Yoga, Upasana Yoga, Jnana Yoga in Chapter 3 to 17.
- III) Summarise – same point again (Chapter 18). [Example – Tv News]

Shastram	Stotram
<ul style="list-style-type: none">- Beginning and end same.- Buddhi, intellect, thought oriented.	<ul style="list-style-type: none">- Manah + Vak oriented.- No rule of beginning or end.

Chandogya Upanishad :

- Narada complaints that he has all Jnanam but his sorrow has not left.

Sanat Kumara :

- Tarati Shokam Atmavitu.
- One who knows Atma transcends sorrow.

Verse 12 :

न त्वेवाहं जातु नासं
न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः
सर्वे वयमतः परम् ॥ २-१२ ॥

na tvevāham jātu nāsam
na tvaṁ neme janādhīpāḥ ।
nacaiva na bhaviṣyāmaḥ
sarve vayam ataḥ param ||2-12||

It is not that at any time (in the past), indeed was I not, nor were you, nor these rulers of men. Nor verily, shall we ever cease to be hereafter. [Chapter 2 – Verse 12]

Atma is Nityaha Eternal :

a) Aham na Asam Jatu :

- I did not exist at any time in the past.

b) Tvam Na Ime Janadhipah Na :

- These kings did not exist.

c) Na Tu Eva :

- Such an idea is not at all true.

d) Vayam Sarve Na Bhavisyamahe Atah param :

- All of us will not exist hereafter.

e) Cha Na Eva :

- This is also never true.

Verse 11 - Revision :

- Wise don't get affected by past, present, future experiences because they have Atma Jnanam.
- Ignorance of Atma is cause for sorrow and grief.
- When ignorance goes sorrow goes.

Here :

- Reinforces teaching of verse 11.

Body – I	Atma – I
<ul style="list-style-type: none"> - Comes and goes. - Perishable - Subject to Birth and Death. <p>Remove notion :</p> <ul style="list-style-type: none"> - I am body. <p>Right Notion :</p> <ul style="list-style-type: none"> - I, Atma have perishable body. 	<ul style="list-style-type: none"> - Entity dwelling in body in a Dharmic way. - real nature of all. - Atma was present, before arrival of body and continues after departure of body. - Atma never comes and goes, eternal, imperishable, Nitya.

- This is called Atma – Anatma Viveka.
- Atma Lakshanam – Nature of Atma we get only from scriptures.

Verse 13 :

देहिनोऽस्मिन्यथा देहे
कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्ति
धीरस्तत्र न मुह्यति ॥ २-१३ ॥

dēhinō'smin yathā dēhē
kaumāraṃ yauvanaṃ jarā |
tathā dēhāntaraprāptih
dhīrastatra na muhyati || 2-13 ||

Just as in this body the embodied (soul) passes into childhood, youth and old age, so also does he pass into another body; the firm man does not grieve at it. [Chapter 2 – Verse 13]

Atma Nirvikaraha : Changeless

a) Yatha :

- Just as.

b) Dehinaha Asmin Dehe :

- The Atma which is in this body,

c) Kaumaram, Yauvanam, Jara :

- Goes through boyhood, youth, and old age.

d) Tatha :

- So also, it goes through.

e) Dehantara Praptih :

- The attainment of another body.

f) Dheerah Na Muhyati Tatra :

- The wise is not disturbed over this.
- Those with Atma Jnanam will transcend sorrow.

Body – I	Atma – I
<ul style="list-style-type: none">- Savikara- Body changes in childhood, youth, old age.- Keeps changing.- Don't grieve from Childhood to youth, middle age.- Grieve in old age.- No use of worrying about modifications in body or mind.	<ul style="list-style-type: none">- Nirvikara- Atma does not change, our Anubava, experience.- Changeless- Takes another body, never dies.

- Nitya, Nirvikara Atma is Indwelling principle in this body. It is Chaitanyam, consciousness.

Verse 14 :

मात्रास्पर्शास्तु कौन्तेय
शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्या
तांस्तितिक्षस्व भारत ॥ २-१४ ॥

mātrāsparsāstu kauntēya
śītōṣṇasukhaduḥkhadāḥ |
āgamāpāyinō'nityāh
tāmstitikṣasva bhārata || 2.14 ||

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata. [Chapter 2 – Verse 14]

Atma :

- Abokta – Nirsukham, Dukham.

a) Kaunteya :

- Oh Arjuna.

b) Matra Sparsah Tu :

- Sense organs and sense objects.

c) Shito Ushna Sukha Dukhadha :

- Which cause pleasure and pain.

d) Agamapayinah :

- Are subject to arrival and departure.

e) Anityaha :

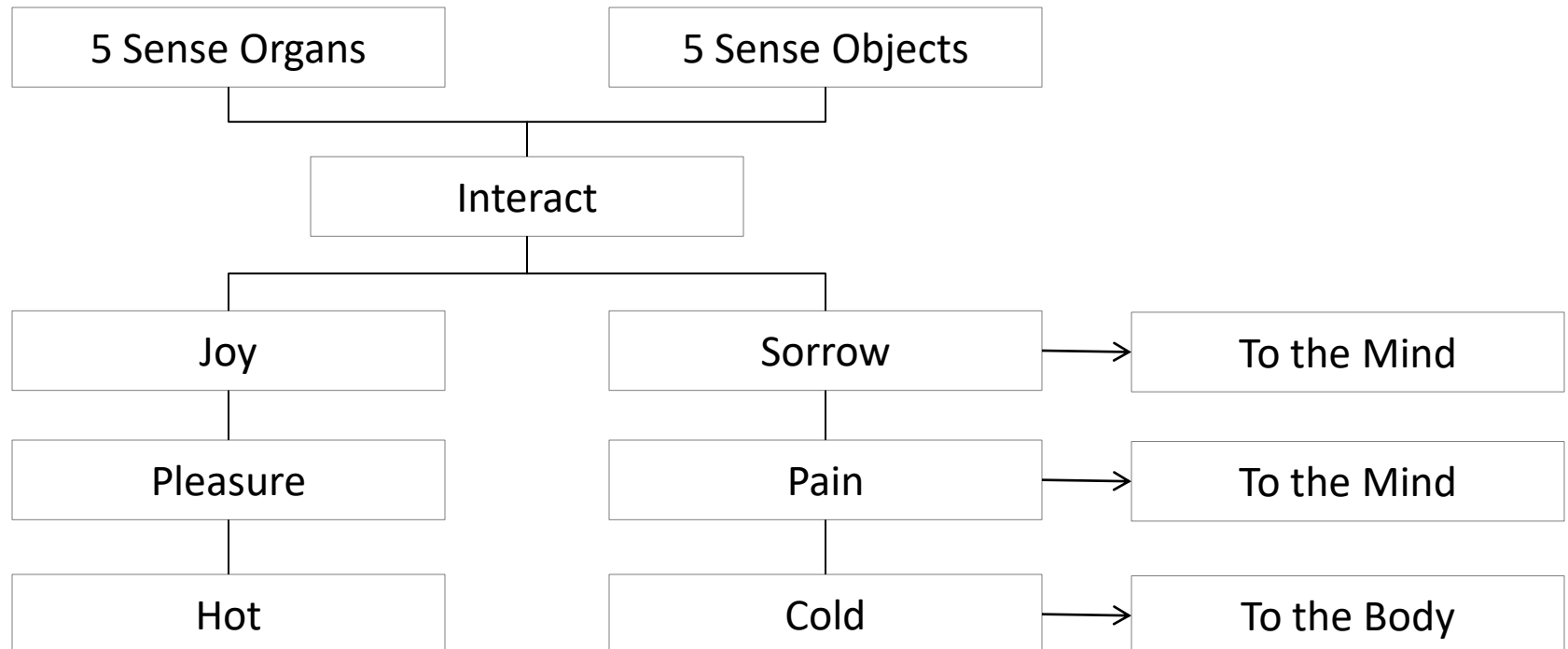
- They are impermanent.

f) Bharata :

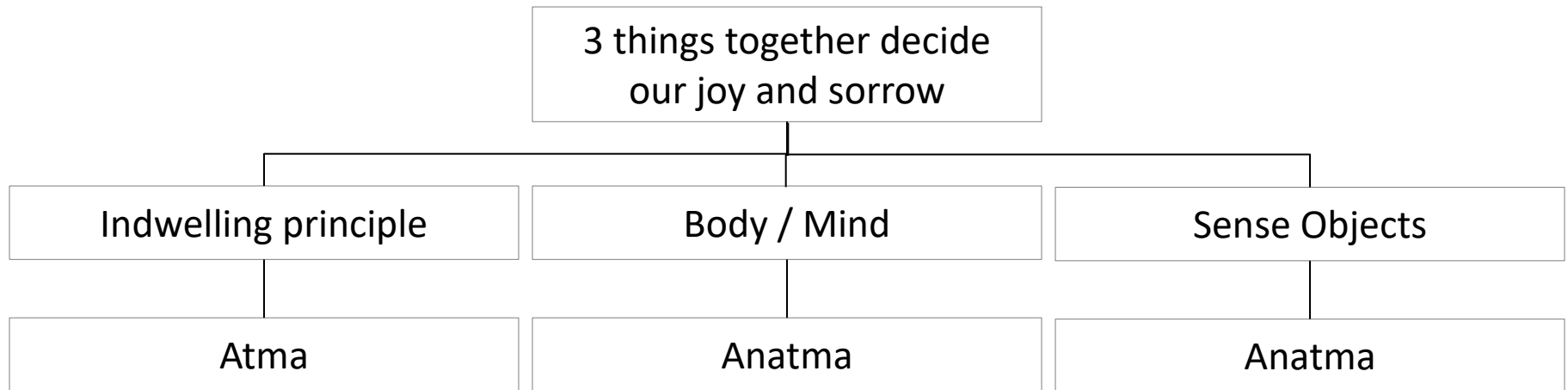
- Oh Arjuna.

g) Titiksha Tan :

- Endure them.
- Body (matter) and we get different experiences.
- What should be our attitude towards these experiences?
- It does not matter.



- Sense experiences are not uniform, consistent.
- One object, source of Joy or sorrow at different times.
- Hence can't classify sense organs as source of Joy or sorrow.
- Joy and sorrow, subjective, age dependent.
- What we like is pleasing, what we dislike is painful.



- Avatara also can't avoid Joy and Sorrow.
- Experiences subject to arrival and departure, Anitya, impermanent.
- Duration varies.
- Accept experiences of life as Punya, Papam.
- With respect to Atma no Joy or Sorrow.
- With respect to Anatma, Joy and sorrow unavoidable, Dharma, Nature of Anatma.

- Hence, need Titiksha (Tolerance) to endure them, accept and accommodate them.
- Reduce importance of experiences in life.
- Atma Nitya, Nirvikara.

Verse 15 :

यं हि न व्यथयन्त्येते
पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं
सोऽमृतत्वाय कल्पते ॥ २-१५ ॥

yaṁ hi na vyathayantyētē
puruṣaṁ puruṣarṣabha |
samaduḥkhasukhaṁ dhīraṁ
sō'mṛtatvāya kalpatē || 2-15 ||

That firm man whom surely these afflict not, O Chief among men, to whom pleasure and pain are the same, is fit for realising the immortality of the Self. [Chapter 2 – Verse 15]

- Have Titiksha while dealing with Anatma.

a) Purusharshabha :

- Oh, Arjuna, endowed with Bravery and Archery, Sishya encouraged.

b) Saha Purusham Yam ete na Vyathayanti :

- That person whom these sense organs and sense objects do not disturb.

c) Sama Dukha Sukham :

- Who is same in pleasure and pain.

d) Dhīram Hi Kalpate Amṛtatvaya :

- And who is wise, alone becomes fit for immortality.
- What one experiences is Karma Phalam, result of previous acts.
- Dheerāh is one who has no likes, attachment to pleasure or dislike, Aversion to Pain and Sorrow.
- Keeps sense organs in control.
- Verse 14 + 15 asks seeker to train the body to have endurance to get Moksha through Atma Jñanam.
- Stop comforts for body and pampering body and focus on gaining Atma Jñanam.

Verse 16 :

नासतो विद्यते भावः
नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तः
त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥

nāsatō vidyatē bhāvah
nābhāvō vidyatē sataḥ ।
ubhayōrapi dṛṣṭō'ntah
tvanayōstattvadarśibhiḥ || 2-16 ||

The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the knowers of the Truth (or the seers of the Essence). [Chapter 2 – Verse 16]

- Atma – Satyaha, Anatma – Mithya.

a) Vidyate Na Bhavah :

- There is no existence for the unreal.

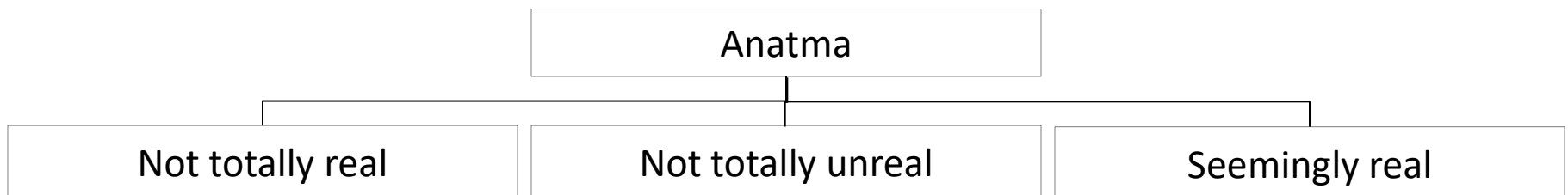
b) Vidyate Na Abavaha Sataha :

- There is no nonexistence for the real.

c) Antah Ubayoh Api Anayoh tu drastah Tatva Darshibihi :

- The truth of both these is seen by the seers of reality.

Body – I	Atma – I
<ul style="list-style-type: none">- Mithya, name, form, function.- Dependent existence, seemingly existent.- Chain depends on Gold.- Body, mind, world depends on Atma, borrows existence and consciousness from Atma.- All worldly experiences depend on Atma. <p>Anubava Pramanam :</p> <ul style="list-style-type: none">- In deep sleep, mind resolved, Reflected Consciousness – Ahamkara not available, no world experience. <p>Mandukya Upanishad :</p> <ul style="list-style-type: none">- Adau Ante cha tan nasti...	<ul style="list-style-type: none">- Satyam, substance.- Independent, absolute existence.- Always in past, present, future.- Atma independent, lends existence consciousness to body, mind, world. <p>Anubava Pramanam :</p> <ul style="list-style-type: none">- I – Atma independently exist in sleep without body, mind, world.- Atma always real, exists.



- Mithya on analysis looses reality, real for our experience. But not truth.
- Wave, ocean superimposed on water.
- Jivatma, Paramatma superimposed on Atma.
- Mithya, negated by enquiry and Jnanam.
- May appear real for sensory perception, experience but w.r.t. knowledge unreal.
- Let us have knowledge and wisdom and win over unreal world.

Verse 17 :

अविनाशि तु तद्विद्धि
येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य
न कश्चित्कर्तुमर्हति ॥ २-१७ ॥

avināśi tu tad viddhi
yēna sarvam idaṃ tatam |
vināśam avyayasyāśya
na kaścit kartum arhati || 2-17 ||

Know That to be indestructible by which all this is pervaded. None can cause the destruction of That – the Imperishable. [Chapter 2 – Verse 17]

- Atma is Avinashi – imperishable.

a) Viddhi Tat Tu :

- Know that Atma.

b) Avinashi :

- Imperishable one.

c) Yena Sarvam Idam Tatam :

- By which the world is pervaded.

d) Na Kaschit Arhati Kartum Vinasam Asya Avyayasya :

- No one can bring about the destruction of the changeless one.
- Only way to remove Shokha (sorrow) and Moha (delusion) is through Atma Lakshanam, self knowledge.

Atma – I	Body – I
<ul style="list-style-type: none">- Savagataha all pervading, no limitations.- Imperishable, Poornaha, infinite, Aparichinna Advaitam, nondual.- One cannot kill Atma Tatvam, pure consciousness.- Jnana Nishta is being steadfast in self knowledge, being relaxed, happy.	<ul style="list-style-type: none">- Has time, space, objectwise limitations.- Confined to one place.- Superimposed on real I – Atma.

Verse 18 :

अन्तवन्त इमे देहाः
नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य
तस्माद्युध्यस्व भारत ॥ २-१८ ॥

antavanta imē dēhāh
nityasyōktāḥ śarīriṇaḥ |
anāśinō'pramēyasya
tasmād yudhyasva bhārata || 2-18 ||

It is said that these bodies of the embodied self have an end. The self is eternal, indestructible, incomprehensible. Therefore, fight, O Bharata. [Chapter 2 – Verse 18]

Atma – Aprameya :

a) Uktah :

- It is said.

b) Antavantah Ime Dehah :

- Perishable are these bodies.

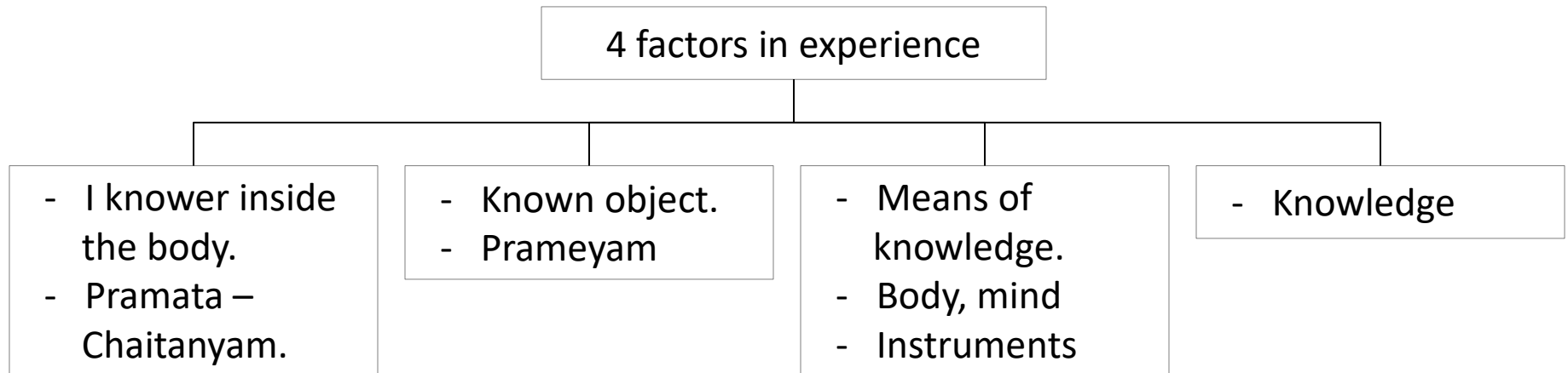
c) Nityasya, Anashinah, Apramyasya Sariranah :

- Which belong to the eternal, imperishable, unobjectifiable Atma.

d) Tasmāt Yudhasva Bharata :

- Therefore fight, oh Arjuna.

Atma – I	Body – I
<ul style="list-style-type: none"> - Aprameyam, non-objectifiable subject. - Nitya – permanent, eternal. - Anasinah, imperishable. - Knower of mind can't be objectified. 	<ul style="list-style-type: none"> - Prameyam, objectifiable. - Anitya, impermanent. - Nasinah, perishable. - Known for sensory organs, mind.



- Knower exists only w.r.t. known.
- Experiencer does not become object of experience, never possible.
- Atma is there intrinsically in all experiences.

Verse 19 :

य एनं वेत्ति हन्तारं
यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतः
नायं हन्ति न हन्यते ॥ २-१९ ॥

ya ēnaṃ vētti hantāraṃ
yaścainaṃ manyatē hatam |
ubhau tau na vijānītaḥ
nāyaṃ hanti na hanyatē || 2-19 ||

He, who takes the self to be the slayer and he, who thinks he is slain; neither of them knows. He slays not, nor is he slain. [Chapter 2 – Verse 19]

Atma – Akarta, Abokta :

a) Yah Vetti Enam :

- He who considers this Atma.

b) Hantaram :

- To be a killer.

c) Cha yah manyatenam :

- And he who considers this Atma.

d) Hatam :

- To be killed.

e) Ubau Tau Na Vijanilah :

- Do not know.

f) Ayam Na hanti Na Hanyate :

- This Atma does not kill nor is it killed.

Atma	Body – Mind
<ul style="list-style-type: none">- Akarta, Abokta.- Does not do any action nor is subject of any action.- Ever free, pure consciousness, Saskhi.	<ul style="list-style-type: none">- Karta, Bokta- Reflected Consciousness in the mind called Jiva.- Example : Reflection of Sun in water, reflection of Atma in mind.- Jiva alone says I am Karta, I am Bokta.

- One who thinks I am killer or killed is Jiva in ignorance.
- I am doing, enjoying, suffering are thoughts, emotions in the mind.
- Identifying with Akratu, Aboktru Atma is freedom, you will have no feeling of hurt or guilt.

Verse 20 :

न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।
ajō nityaḥ śāśvatō'yaṃ purāṇaḥ
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

- Atma is birthless, deathless, changeless – Nirvikara – no timeless limitation.

a) Ayam Na Jayate Kadachit mriyate Va :

- This Atma is neither born at any time nor does it die.

b) Na Bhutva Na Abhavitā Va Buyaha :

- It will neither come to existence nor will it disappear again.

c) Ayam Ajaha Nityah Sasvatah Puranah :

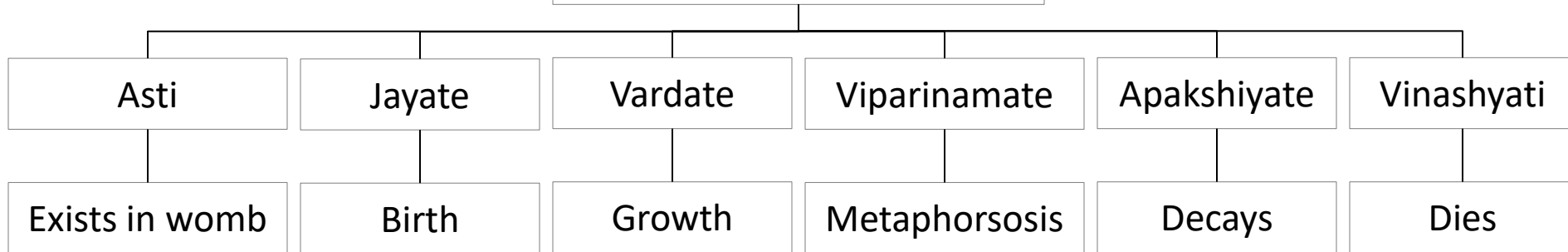
- It is birthless, deathless, decayless and growthless.

d) Na Hanyate Sharire Hanyamane :

- It is not affected when the body is affected.

Tattva Bodha :

Shad Vikara Rahitaha



Atma	Body
<ul style="list-style-type: none"> - Atma is changeless, modificationless. - Always existent, its nature. - Free from birth, death, ever remains the same. - Has no attributes, Nirguna. - Changes in Body / Mind / Intellect does not affect Atma. - Enlivens body, exists Independently. 	<ul style="list-style-type: none"> - Has 6 Vikaras. - Comes to existence, goes out of existence. - Has birth and death. - Saguna - Body does not enliven Atma, dependent.

- Atma Jnanam gives strength to face life and not get addicted to Joys and sorrows.
- Normal Gita Anushtup Metre, (2 lines) here Trishtup Metre – 4 lines, to show it is important.

Verse 21 :

वेदाविनाशिनं नित्यं
य एनमजमव्ययम् ।
कथं स पुरुषः पार्थ
कं घातयति हन्ति कम् ॥ २-२१ ॥

vēdāvināśinaṁ nityaṁ
ya ēnam ajam avyayam ।
kathaṁ sa puruṣaḥ pārtha
kaṁ ghātayati hanti kam ॥ 2-21 ॥

Whosoever knows Him to be indestructible, eternal, unborn and inexhaustible, how can that man slay O partha, or cause others to be slain? [Chapter 2 – Verse 21]

Atma :

- Akarayita (Doesn't instigate to action) or Abodhayita (Doesn't make one to experience pleasure and pain.

a) Partha :

- Oh, Arjuna.

b) Kam Sah Purusah :

- Whom can that person.

c) Yaha Veda :

- Who knows.

d) Yenam :

- This Atma to be.

e) Avinashinam, Nityam :

- Imperishable, changeless.

f) Hanti :

- Kill.

g) Kam Ghatayati :

- And who can he instigate to kill.

h) Katham :

- And how?
- Atma does not direct sense organs, and mind to act in any particular manner.
- Action belong to Anatma, Maya Karyam.
- Akarta, Akarayita – Atma does not act or instigates others to act.
- I am Karta thought comes out of ignorance of self.
- When I am Sakshi gets strengthened, by Jnanam, doership gets weakened.
- Worldly experiences are like dream.
- With knowledge of Atma, attitude to ourselves and the world undergoes a change.

Verse 22 :

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्
अन्यानि संयाति नवानि देही ॥ २-२२ ॥

vāsāmsi jīrṇāni yathā vihāya
navāni grhṇāti narō'parāṇi |
tathā śarīrāṇi vihāya jīrṇāni
anyāni saṁyāti navāni dēhī || 2-22 ||

Just as a man casts off his worn out clothes and puts on new ones, so also the embodied Self casts off its worn out bodies and enters new ones. [Chapter 2 – Verse 22]

Pramanam for rebirth of bodies :

a) Yatha :

- Just as.

b) Naraha Vihaya Jirnani Vasamsi :

- A person gives up old clothes.

c) Grhnati Aparani Navani :

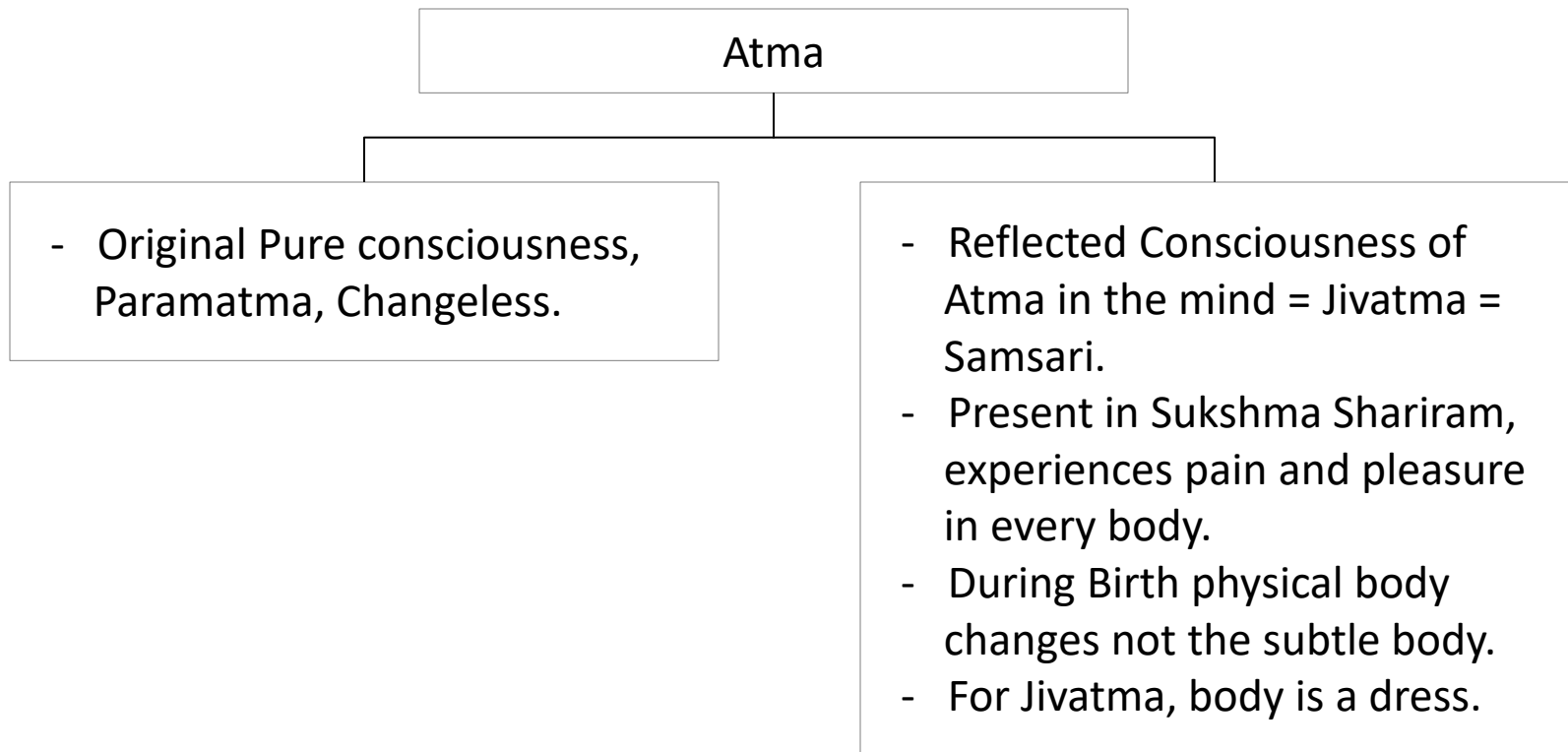
- And puts on other new ones.

d) Tatha :

- So also.

e) Dehi Vihaya Jirnani Sharirani Samyati Anyani Navani :

- This Atma gives up worn out bodies and attains other new ones.



- Maya Shakti responsible for Jiva, Jagat, Ishvara.
- Remove identification with reflected Consciousness and identify with Pure Consciousness.
- This is called liberation, Moksha.
- Only in Advaitam, Moksha is Nitya, Svarupam, knowledge.
- For other systems, Moksha is in future.

Verse 23 :

नैनं छिन्दन्ति शस्त्राणि
नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापः
न शोषयति मारुतः ॥ २-२३ ॥

nainaṁ chindanti śastrāṇi
nainaṁ dahati pāvakaḥ |
na cainaṁ klēdayantyaāpah
na śōṣayati mārutaḥ || 2-23 ||

Weapons cleave It not, fire burns It not, water moistens It not, wind dries it not. [Chapter 2 – Verse 23]

Atma is Niravayava – Partless :

a) Shastrani Na Chindanti Enam :

- Weapons do not cut this Atma.

b) Pavakaha Na Dahati Enam :

- Fire does not burn this Atma.

c) Apaha Na Kledayanti Enam :

- Water does not wet this Atma.

d) Marutah Ca Na Shoshyat :

- Wind also does not dry this Atma.
- Kartari Prayoga – active voice.
- Atma has not part, organs etc.
- Body has parts eyes, ears, teeth, kidney, heart, hands, legs.

- 5 elements can't touch Atma.
- Mind (subtle body) and reflected consciousness not affected by Gross 5 elements.
- Due to Association with body, I feel heat.
- Fire can't burn me with reference to Atma Drishti.
- Chid Akasha not affected by 4 elements.

Chid Akasha	Jada Akasha
- Mind + Reflected Consciousness.	- Space in Chidambaram. - Worshipped to remind us about our own pure Consciousness. - Not affected by 4 elements.

Verse 24 :

अच्छेद्योऽयमदाह्योऽयम्
अक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुः
अचलोऽयं सनातनः ॥ २-२४ ॥

**acchēdyō'yam adāhyō'yam
aklēdyō'śōṣya ēva ca |
nityaḥ sarvagataḥ sthāṇuḥ
acalō'yam sanātanaḥ || 2.24 ||**

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 – Verse 24]

- Atma is Sthanuhu – changeless Achalah – Immovable.
- Karmani Prayoga – Passive voice.

a) Ayam Acchedyah :

- This Atma can't be cut.

b) Ayam Adahyah :

- This Atma can't be burnt.

c) Akledyah :

- Cannot be wet.

d) Ca Eva Asosyah :

- Cannot be dried.

e) Ayam Nityah (Eternal), Sarvagatah (All pervading) Sthanuhu (Changeless) Achalaha (Immovable), Sanatanah (unborn).

- Atma is formless and hence can't be destroyed.
- Any emotion can't affect Atma.
- When Atma Jnanam is Dridham, firm, deep rooted, we are mentally strong, mature emotionally, have no guilt or hurt, will not magnify our ailments.
- We can objectify Body and mind and can face any situation.
- I am beyond time, Kala, Ateeta Sakshi.
- Contemplate and internalise to get auto – suggestion in difficult situations.

Verse 25 :

अव्यक्तोऽयमचिन्त्योऽयम्
अविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं
नानुशोचितुमर्हसि ॥ २-२५ ॥

avyaktō'yam acintyō'yam
avikāryō'yam ucyatē |
tasmād ēvaṁ veditvainaṁ
nānuśōcitum arhasi || 2-25 ||

This (Self) is said to be unmanifest, unthinkable and unchangeable. Therefore, knowing This to be such, you should not grieve.

- Atma is Avyaktaha, Achintaha – imperceptible, unthinkable.

a) Ayam Atma Avyaktaha :

- This Atma is imperceptible.

b) Ayam Uchintyah :

- This Atma is unthinkable, inconceivable.

c) Ayam Avikaryaha :

- This is unchangeable.

d) Uchyata :

- Thus it is said.

e) Tasmāt :

- Therefore.

f) Veditva Enam Evam :

- Having known this Atma in this manner.

g) Na Arhasi Anushochitum :

- You should not grieve.
- Avyataha means Atma cannot be known by sense organs, imperceptible.
- Knower can't be known by sense organs.
- Mind thinks of what sense organs perceive.
- Atma is substratum for mind.

Mirror	Mind
<ul style="list-style-type: none">- Can get reflection of Sun.- Cannot illuminate Sun.	<ul style="list-style-type: none">- Can have reflection of Consciousness.- Can't think of, its source 'Atma'.- Can't illumine Atma.

Thoughts	Atma
<ul style="list-style-type: none"> - Object for Atma. - Eyes see everything except itself. - Body – mind, sense organs are seen, external objects and internal objects. 	<ul style="list-style-type: none"> - Not object of thought. - Cannot objectify itself. - Atma is seer - I Atma am limited to body, is an illusion. - I, Atma am all pervading principle, present in everyone's mind as reflected Consciousness. - I, Atma lend existence to every mind by reflecting on it. - Atma is consciousness, everything else is object of consciousness.

- All definitions are about experienced objects, not experiencer.

Verse 12 – 25 : Atma – Anatma Viveka

Atma	Anatma
1) Nitya 2) Nirvikara 3) Satyaha 4) Sarvagataha	1) Anitya 2) Savikara 3) Mithyaha 4) Parichinnaha

Atma	Anatma
5) Aprameya 6) Akarta, Abokta 7) Shad Vikara Bava Rahitaha 8) Akarayita, Abojayita. 9) Avyakta 10) Achintyaha	5) Prameyaha 6) Karta, Bokta 7) Shad Vikara Bava Sahitaha 8) Karayita, Bojayita. 9) Vyakta 10) Chintyaha

Atma	Anatma
<ul style="list-style-type: none"> - Eternal, formless, incomprehensible by mind, of nature of existence, consciousness, real, unobjectifiable. - Experienter 	<ul style="list-style-type: none"> - Time bound with borrowed existence, seemingly real objectifiable, with doership, enjoyership. - Experienced.

- Don't grieve for body of Bhishma, Drona, give up your worry.

Upakrama	Upasamhara
<ul style="list-style-type: none"> - Panditaha Na Anushochanti. [2 – 11] - Wise don't grieve over anything. 	<ul style="list-style-type: none"> - Ma Shucha. [18 – 66]

श्रीभगवानुवाच ।
अशोच्यानन्वशोचस्त्वं
प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च
नानुशोचन्ति पण्डिताः ॥ २-११ ॥

śrī bhagavānuvāca |
aśocyānanvaśocatvaṁ
prajñāvādāṁśca bhāṣase |
gatāsūn agatāsūṁśca
nānuśocanti paṇḍitāḥ || 2-11 ||

The Blessed Lord said : You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

सर्वधर्मान्परित्यज्य
मामेकं शरणं ब्रज ।
अहं त्वा सर्वपापेभ्यः
मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥

sarvadharmān parityajya
māmēkaṁ śaraṇaṁ vraja |
ahaṁ tvā sarvapāpēbhyaḥ
mōkṣayaṣyāmi mā śucaḥ || 18-66 ||

Abandoning all dharmas, (of the body, mind and intellect), take refuge in Me alone; I will liberate thee, from all sins; grieve not. [Chapter 18 – Verse 66]

- Knowledge given through definitions of Atma.

Verse 26 :

अथ चैनं नित्यजातं
नित्यं वा मन्यसे मृतम् ।
तथापि त्वं महाबाहो
नैवं शोचितुमर्हसि ॥ २-२६ ॥

atha cainam nityajātam
nityam vā manyasē mṛtam |
tathā'pi tvaṁ mahābāhō
naivam śōcitum arhasi || 2-26 ||

But, even if you think of him as being constantly born and constantly dying, even then, O mighty-armed, you should not grieve. [Chapter 2 – Verse 26]

Verse 26, 27, 28 :

- Another Approach by Lord Krishna because Arjuna considering himself as a body.
- Abyupethya Vada – using Purva Pakshi view itself to convince Arjuna to drop his grief.

a) Atha Cha :

- However.

b) Manyase :

- If you consider.

c) Yenam Nityajatam :

- This Atma to be constantly born.

d) Nityam Mritam Va :

- And constantly dying.

e) Tatha Api :

- Even then.

f) Tvam Arhasi Na Socitum Evam Mahabaho :

- You should not grieve like this, oh Arjuna.
- Birth and death is universal and common in the world.
- Wise knowing real nature of life in the world will not grieve.

Verse 27 :

जातस्य हि ध्रुवो मृत्युः
ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे
न त्वं शोचितुमर्हसि ॥ २-२७ ॥

jātasya hi dhruvō mṛtyuh
dhruvaṁ janma mṛtasya ca ।
tasmād aparihāryē'rthē
na tvaṁ śōcitum arhasi || 2-27 ||

Indeed, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve. [Chapter 2 – Verse 27]

a) Hi :

- Because.

b) Mriyuh Dhruvah :

- Death is certain.

c) Jatasya :

- For one who is born.

d) Janma Dhruvam :

- And birth is certain.

e) Mrtasya Cha :

- For one who is dead.

f) Tasmāt :

- Therefore.

g) Tvam Arhasi Na Shochitum Apariharye Arthe :

- You should not grieve over this inevitable fact.
- Body is born in the past and will die.
- How to understand dead will be born Again?
- Jivatma sheds one body and takes another, form keeps changing.
- Birth and death are inevitable facts of life.
- Everyone goes through cycle of rebirth.
- No Parihara – solution for this choiceless inevitable fact.
- Be Pragmatic not emotional.

Material Science	Spiritual Science
Goal of Life : <ul style="list-style-type: none">- I am incomplete, acquire and be happy.	Goal of Life : <ul style="list-style-type: none">- To understand I am ever Poornaha, complete.- Poornatvam can be understood only from scriptural study.

Verse 28 :

अव्यक्तादीनि भूतानि
व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव
तत्र का परिदेवना ॥ २-२८ ॥

avyaktādīni bhūtāni
vyaktamadhyāni bhārata ।
avyaktanidhanānyēva
tatra kā paridēvanā || 2-28 ||

Beings were unmanifest in the beginning, and unmanifest again in their end, seem to be manifest in the middle, O Bharata. What then, is there to grieve about? [Chapter 2 – Verse 28]

a) Bharatha :

- Oh, Arjuna!

b) Bhutani :

- Beings.

c) Avyaktadini :

- Are manifest in the beginning.

d) Vyakta Madhyani :

- Are manifest in the middle.

e) Eva Avyaktanidhanani :

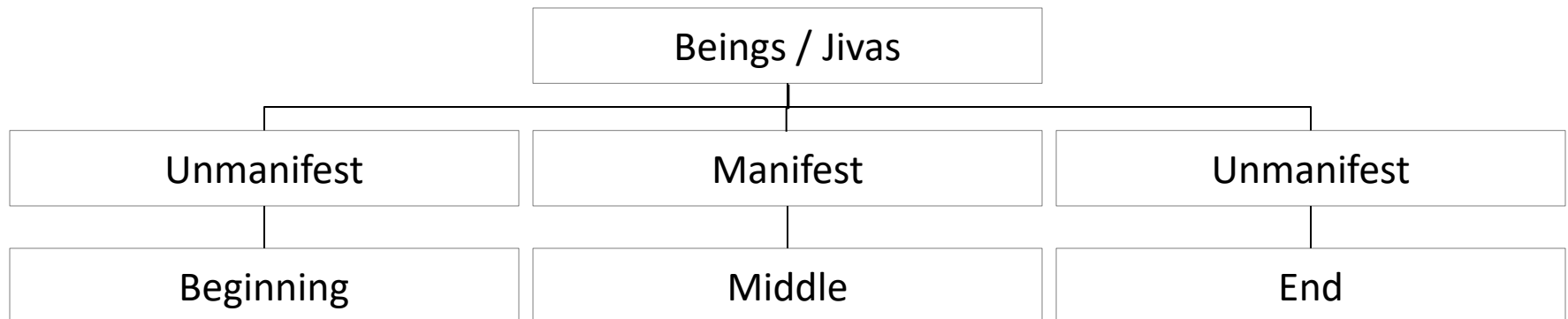
- Are unmanifest in the end.

f) Ka Paridevana Tatra :

- What is the use of grieving over them.

- Sorrow is born out of ignorance of Atma.
- Sorrow is an emotion which can be made powerless by knowledge.
- Bhagawan is teaching us how to be unaffected by them.
- Real Parihara is clear knowledge about ourself and connection between ourself and the world.
- Then only can get rid of sorrow.
- All beings are unmanifest in the beginning (Avyaktam).

Vyaktam	Avyaktam
<ul style="list-style-type: none"> - Body is sensorily perceptible to Jiva when mind is in active condition in Jagrat Avastha. 	<ul style="list-style-type: none"> - Body is sensorily imperceptible to Jiva in Svapna, Sushupti and death. - Body before birth is in Avyakta Avasta. - Body goes back to the same Avyakta Avasta after death.



- Birth and death are choiceless situations, hence Arjuna should not worry.

Verse 30 :

देही नित्यमवध्योऽयं
देहे सर्वस्य भारत ।
तस्मात्सर्वाणि भूतानि
न त्वं शोचितुमर्हसि ॥ २-३० ॥

dēhī nityam avadhyō'yaṃ
dēhē sarvasya bhārata |
tasmāt sarvāṇi bhūtāni
na tvaṃ śōcitum arhasi || 2-30 ||

This – the Indweller in the body of everyone is ever indestructible, O Bharata; and, therefore, you should not grieve for any creature. [Chapter 2 – Verse 30]

Conclusion : Atma – Anatma Viveka

a) Bharata :

- Oh, Arjuna.

b) Ayam Dehi Sarvasya Dehe :

- This Atma present in every body.

c) Nityam Avadhyah :

- Is ever indestructible.

d) Tasmāt :

- Therefore.

e) Tvam :

- You.

f) Arhasi Na Shochitum Sarvani Bhutani :

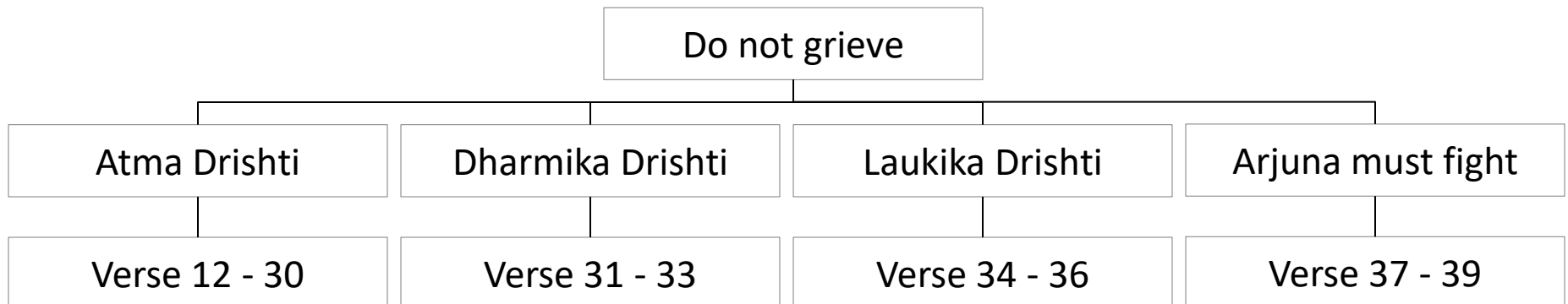
- Should not grieve for the sake of any being.

Atma	Body
<ul style="list-style-type: none">- I am indestructible indweller.- Atma can't hurt.- Don't grieve about indweller Atma.	<ul style="list-style-type: none">- Killing for sake of Dharma.- When we hurt someone, we feel guilty.- feelings of hurt and guilt belong to mind.- Let these emotions not grow and become root cause of depression and mental illness.

- Knowledgeable person will brush aside his sorrow and do his duty.

Arjunas Surrender : Verse 1 – 11

For Sankhya Yoga : Dispassionate mind required



Buddhi Yoga / Karma Yoga
(Means to Sankhya Yoga)

Glory of Karma Yoga

Verse 40 - 46

Inaction not solution

Verse 47

Definition of Karma
Yoga

Verse 48

Skill in action =
Karma Yoga

Verse 50 - 53

Sthitaprajna

Verse 54 - 72

Upaya – Lakshana – means
to be come wise man and
description of wise man

Verse 31 :

स्वधर्ममपि चावेक्ष्य
न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्
क्षत्रियस्य न विद्यते ॥ २-३१ ॥

**svadharmam api cāvēkṣya
na vikampitum arhasi |
dharmaṁyāddhi yuddhācchrēyō'nyat
kṣatriyasya na vidyatē || 2.31 ||**

Further, looking at thy own duty, thou ought not to waver, for there is nothing higher for a ksatriya than a righteous war. [Chapter 2 – Verse 31]

Dharma Adharma Drishti Viveka : Verse 31 - 33

a) Api Cha :

- Moreover.

b) Aveksya Svadharmam :

- Considering your own duty also.

c) Arhasi Na Vikampitum :

- You should not waiver.

d) Hi :

- Because.

e) Kshatriyasya Na Anyad Vidyate Sreya Dharmyad Yuddhat :

- For a warrior, nothing else is greater than a righteous war.
- Grief not about permanent Atma or temporary Anatma (Grandfather, guru).
- Relationships can't come in way of Dharma.
- Dharma Yudha Greatest for warrior whose duty is to protect Dharma, Law.
- Fight war with ones deviating from Dharma.
- Do duty with determination and enthusiasm.

Verse 32 :

यदृच्छया चोपपन्नं
स्वर्गद्वारमपावृतम् ।
सुखिनः क्षत्रियाः पार्थ
लभन्ते युद्धमीदृशम् ॥ २-३२ ॥

yadṛcchayā cōpapannaṃ
svargadvāram apāvṛtam |
sukhinaḥ kṣatriyāḥ pārtha
labhantē yuddhamīdṛśam || 2.32 ||

Happy indeed are the ksatriyas, O Partha, who are called to fight in such a battle that comes of itself as an open door to heaven. [Chapter 2 – Verse 32]

a) Partha :

- Oh, Arjuna!

b) Sukhinaha Ksatriyah :

- Only fortunate Kshatriyas.

c) Kabanthe :

- Come across.

d) Idrsam Yuddham :

- Such a war.

e) Upapannam Yadrchhaya :

- Which has come to you by chance.

f) Cha Apavrtam Svargadvaram :

- And which is an open gateway to heaven.
- Without asking, against wish of Pandavas, war has been thrust on them.
- Kauravas refused to give even 5 villages, 5 villages to Pandavas.
- For Kshatriya, fighting war is Dharmic, gateway to Svarga Punyam, Sukham.

Verse 33 :

अथ चेत्त्वमिमं धर्म्यं
सङ्ग्रामं न करिष्यसि ।
ततः स्वधर्मं कीर्तिं च
हित्वा पापमवाप्स्यसि ॥ २-३३ ॥

**atha cēttvamimaṃ dharmyaṃ
saṅgrāmaṃ na kariṣyasi |
tataḥ svadharmam kīrtiṃ ca
hitvā pāpam avāpsyasi || 2.33 ||**

But, if you will not fight this righteous war, then having abandoned your own duty and fame, you shall incur sin.

a) Atha :

- On the other hand.

b) Chet Tvam Na Karishyasi Emam Dharmyam Sangramam :

- If you do not fight this righteous war.

c) Tataha :

- Then.

d) Hitva Svadharmam Cha Kirtim Avapsyasi Papam :

- Forsaking your duty and honour, you will incur sin.

Arjunas View	Bhagavans View
<ul style="list-style-type: none">- Fight will bring Papam.- Worldly angle, Drishtam.- Will bring Honour, fame.	<ul style="list-style-type: none">- Not fighting will bring Papam.- Scriptural angle, Adrishtam.- Will gain dishonour, not done Svadharma, duty.

Verse 34 :

अकीर्तिं चापि भूतानि
कथयिष्यन्ति तेऽव्ययाम् ।
सम्भावितस्य चाकीर्तिः
मरणादतिरिच्यते ॥ २-३४ ॥

akīrtiṃ cāpi bhūtāni
kathayiṣyanti tē'vyayām |
sambhāvitasya cākīrtih
maraṇād atiricyatē || 2-34 ||

People too will recount your everlasting dishonour; and to one who has been honoured, dishonour is more than death. [Chapter 2 – Verse 34]

Laukika Angle : Verse 34 – 36

a) Api Cha :

- Moreover.

b) Butani Kathayisyanti Te Avyayam Akritim :

- People will talk about your unerasable infamy.

c) Sambhavitasya Akirtih Atiricyate Cha Maranat :

- For a person who has been honoured, infamy is worse than death.
- Nobody wants ill fame everyone seeks recognition and fame.
- Arjuna was regarded as a brave warrior, excellent archer.

Chita	Chinta
- Fire burns only dead body.	- Sorrow burns a live person. - Chinta is greater than fire. - Persons loss of dignity more painful than death.

- Arjuna is overpowered by emotions and Bhagawan trying to resolve them.

Verse 35 :

भयाद्रणादुपरतं
मंस्यन्ते त्वां महारथाः ।
येषां च त्वं बहुमतः
भूत्वा यास्यसि लाघवम् ॥ २-३५ ॥

bhayādraṇāduparataṃ
maṃsyantē tvāṃ mahārathāḥ ।
yēṣāṃ ca tvāṃ bahumataḥ
bhūtvā yāsyasi lāghavam ॥ 2-35 ॥

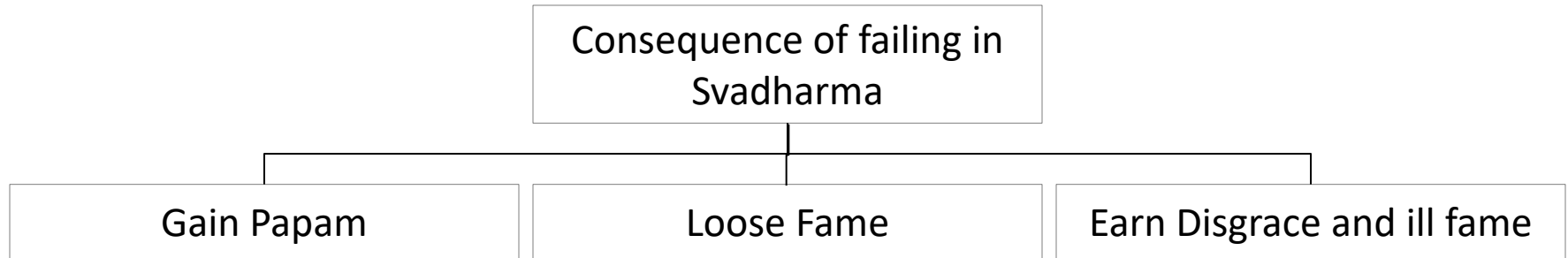
The great battalion commanders will think that you have withdrawn from the battle through fear; and you will be looked down upon by those who had thought much of you and your heroism in the past.
[Chapter 2 – Verse 35]

a) Maharathah Cha Mamsyante Tvam Uparatam Ranat Bhayat :

- These great warriors also will think of you as one who has withdrawn from the war out of fear.

b) Bhutva Bahumatah Yesam Tvam Yasyasi Laghavam :

- Having been honourable to them, you will come to disgrace.



- Now Arjuna has fame (Keerti), one who fights war for Dharma.
- Responsible leader in society, Kshatriya always lives with fame, born out of following Dharma.
- Great warriors will think Arjuna ran away from war out of fear, scared of fighting.
- Dharma should not be compromised because of emotions.
- Consequence of violating Dharma is important lesson for humanity.

Verse 36 :

अवाच्यवादांश्च बहून्
वदिष्यन्ति तवाहिताः ।
निन्दन्तस्तव सामर्थ्यं
ततो दुःखतरं नु किम् ॥ २-३६ ॥

avācyavādāṃśca bahūn
vadiṣyanti tavāhitāḥ |
nindantastava sāmārthyam
tatō duḥkhataram nu kim || 2-36 ||

And many unspeakable words will you enemies speak cavilling about your powers. What can be more painful than this? [Chapter 2 – Verse 36]

a) Cha :

- Moreover.

b) Nindantah Tava Samarthyam :

- Ridiculing your ability.

c) Tava Ahitah Vadisyanti Bahun Avacyavadan :

- Your enemies will utter many unmentionable words.

d) Kim Nu Dukhataram Tatah :

- What can be more painful than this?
- What is consequence of failing in Svadharma?
- Your enemies, who hate you, jealous, will say you have no talent, capabilities, have no power from Devatas, if you give up fighting.
- How to talk patiently, compassionately to emotionally affected people is shown by the Lord, rather than give a decision.

Verse 37 :

हतो वा प्राप्स्यसि स्वर्गं
जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ कौन्तेय
युद्धाय कृतनिश्चयः ॥ २-३७ ॥

hatō vā prāpsyasi svargam
jitrā vā bhōkṣyasē mahīm |
tasmād uttiṣṭha kauntēya
yuddhāya kṛtaniścayaḥ || 2-37 ||

Slain, you will obtain heaven; victorious, you will enjoy the earth; therefore, stand up, O son of Kunti, resolved to fight.

a) Hatah Va Prapsyasi Svargam :

- Killed, you will attain heaven.

b) Va :

- Or.

c) Jitva Bhoksyase Mahim :

- Victorious, you will enjoy the kingdom.

d) Tasmāt Uttishta Krtaniscayah Yuddhaya :

- Therefore, get up, having resolved to fight.

e) Kaunteya :

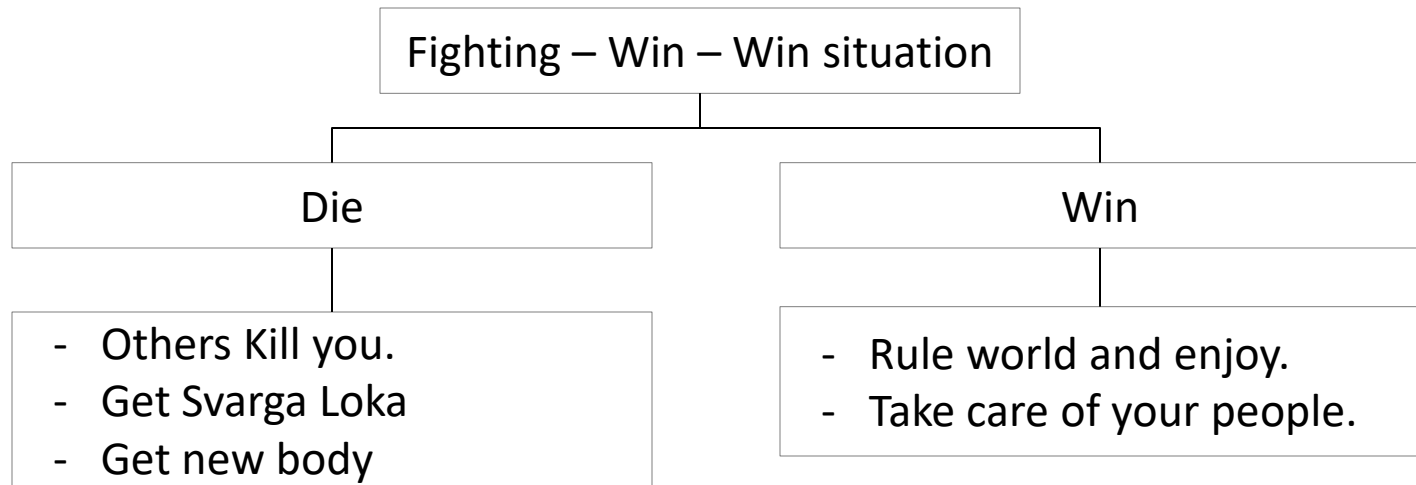
- Oh, Arjuna.

न चैतद्विद्मः कतरन्नो गरीयः
यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषाम्
तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ २-६ ॥

na caitadvidmaḥ kataranno garīyah
yadvā jayema yadi vā no jayeyuḥ |
yāneva hatvā na jijīviṣāmate'vasthitāḥ
pramukhe dhārtarāṣṭrāḥ ||2.6||

I can scarcely say which will be better; that we should conquer them or that they should conquer us. Even the sons of Dhrtarastra, after slaying whom, we do not wish to live, stand facing us. [Chapter 2 – Verse 6]

- Arjuna confused whether to fight or leave.
- Answer in this verse.
- Does not matter who wins.
- Die while doing duty with enthusiasm.
- Do own duty rather than other's duty.



- Take a resolution, with determination get up, fight.

Verse 38 : Important Verse

सुखदुःखे समे कृत्वा
लभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व
नैवं पापमवाप्स्यसि ॥ २-३८ ॥

sukhaduḥkhē samē kṛtvā
lābhālābhau jayājayau ।
tatō yuddhāya yujyasva
naivaṃ pāpam avāpsyasi || 2-38 ||

Having made pleasure and pain, gain and loss, victory and defeat the same, engage in battle for the sake of battle; thus, you shall not incur sin. [Chapter 2 – Verse 38]

- How to liberate oneself from sorrow?

a) Krtva Sukhadukhe :

- Regarding happiness and sorrow.

b) Labhalabhau :

- Gain and loss.

c) Jayajayau :

- Same.
- Victory and defeat, alike.

d) Tatah Yujyasva Yuddhaya :

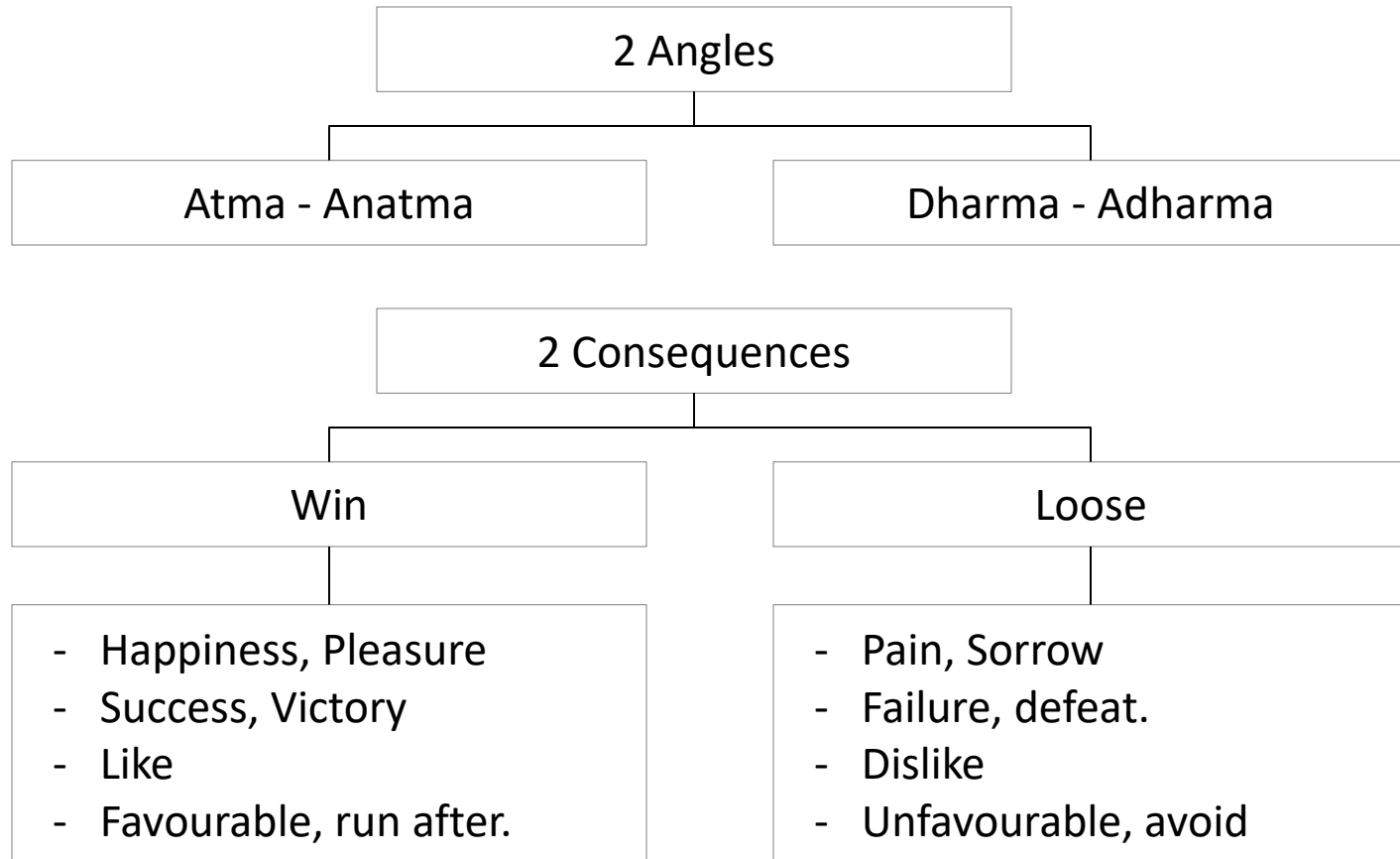
- Prepare for war.

e) Evam :

- In this manner.

f) Na Avapsyasi Papam :

- You will not incur sin.



- Whatever may be situation, don't develop likes and dislikes to situations, favourable – unfavourable.
- Maintain equanimity, Samatvam.
- Not too excited, overjoyed in happy situations and shattered, upset in sorrowful situations.

- **Law :**
 - Both pleasures and pain, temporary.
 - Unpredictable, uncontrollable, unsustainable.
- Learn to handle likes and dislikes, then mind is free from agitations.
- Have determination in life.
- Profit – loss, pleasure – pain are mere thoughts in mind.
- Handle Smartly.
- Do not develop like or dislike towards thoughts which are natural born out of previous Karma's as Phalams.
- This determination of remaining equanimous required.
- Let body, mind do duty, harmoniously engaged in Svadharma.
- Then, you will not incur Papam.
- Will not get Punyam also, then mind will be happy.
- Punyam begets pleasure, and Papam begets sorrow, pain.
- With this knowledge and devotion to Lord, remain unaffected in both situations in life.
- Don't hate sorrow, have maturity to accept it as part of life then Papam becomes powerless.
- This is essence of Karma Yoga elaborated in following verses.

Verse 39 :

एषा तेऽभिहिता साङ्ख्ये
बुद्धिर्योगे त्विमां शृणु ।
बुद्ध्या युक्तो यया पार्थ
कर्मबन्धं प्रहास्यसि ॥ २-३९ ॥

ēṣā tē'bhihitā sāṅkhyē
buddhiryōgē tvimāṁ śṛṇu |
buddhyā yuktō yayā pārtha
karmabandhaṁ prahāsyasi || 2-39 ||

This, which has been taught to thee, is wisdom concerning Sankhya. Now listen to the wisdom concerning yoga, having known which, O Partha, you shall cast off the bonds of action. [Chapter 2 – Verse 39]

Conclusion : Atma Jnanam – Jnana Yoga

a) Esha Buddhih Abhihita Te Sankhye :

- This knowledge, imparted to you till now deals with Sankhya (Title of Chapter).

b) Tu Srnu Imam Yoge :

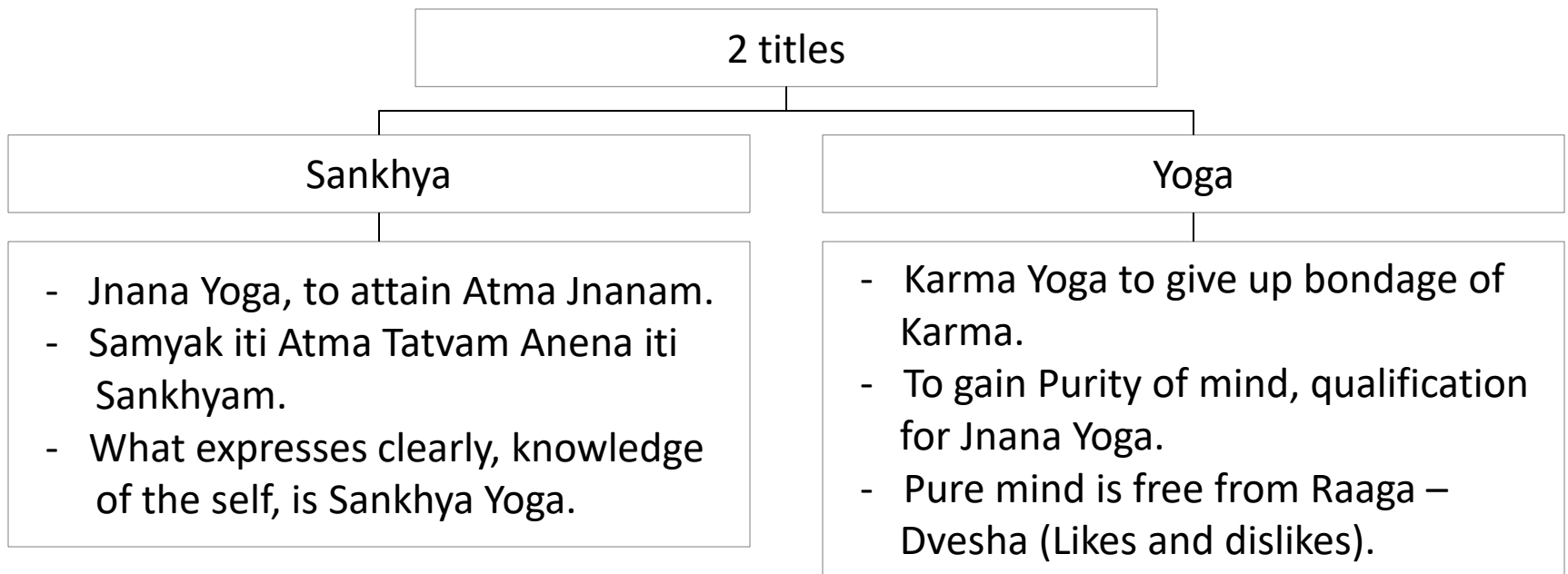
- Now listen to the following teaching which deals with Yoga.

c) Yuktaḥ Yaya Buddhya Prahasyasi Karmabandanam :

- Endowed with this knowledge, you will give up the bondage of Karma.

d) Partha :

- Oh Arjuna.



- Mind will gain the strength to concentrate, receive, assimilate Atma Jnanam.
- Then Knowledge becomes fruitful.
- World affects in 2 fold experiences, Sukham and Dukham.
- Karma Yoga is means for emotional maturity.
- By this you will know how to deal with equanimity in success and failure, profit and loss, two inevitable features of life.
- By Karma Yoga, work without tention, anxiety but with full concentration while performing duty and receiving results.
- Will be released from bondage of action which disturbs peace of mind.
- Work effectively but not get affected by it, if results are unfavourable.
- This is Pratingya Vakyam, will teach Karma Yoga.

Verse 40 :

नेहाभिक्रमनाशोऽस्ति
प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य
त्रायते महतो भयात् ॥ २-४० ॥

nēhābhikramanāśō'sti
pratyavāyō na vidyatē |
svalpam apyasya dharmasya
trāyatē mahatō bhayāt || 2-40 ||

In this, there is no loss of effort, nor is there any harm (production of contrary results). Even a little of this knowledge, even a little practice of this yoga, protects one from the great fear. [Chapter 2 – Verse 40]

a) Iha Asti Na Abikramanasah :

- In this field there is no failure.

b) Vidyate Na Pratyavayah :

- There is no Adverse result.

c) Api Svalpam :

- Even a little bit.

d) Asya Dharmasya :

- Of this discipline.

e) Trayate Mahatah Bhayat :

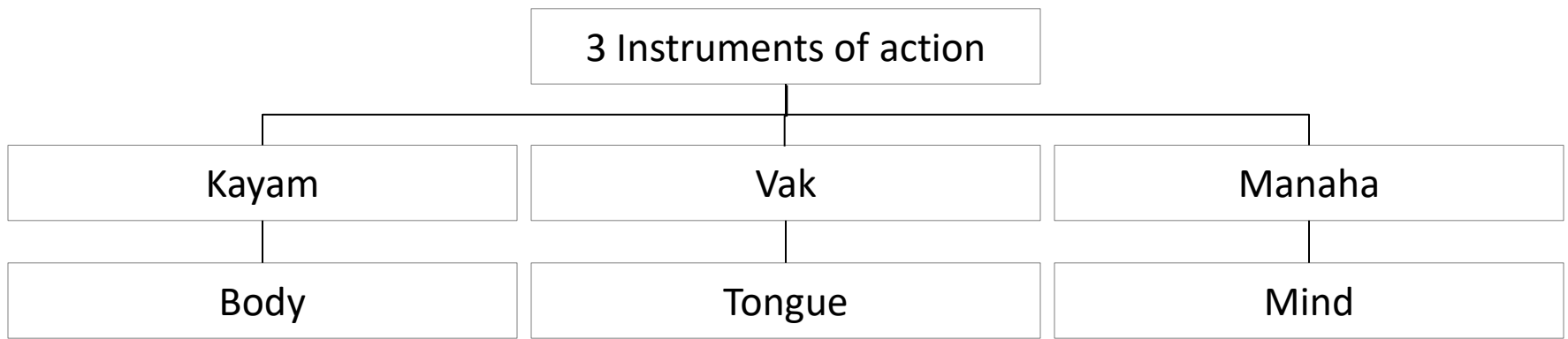
- Protects one from the great fear of Samsara.

Karma Yoga – 3 topics here

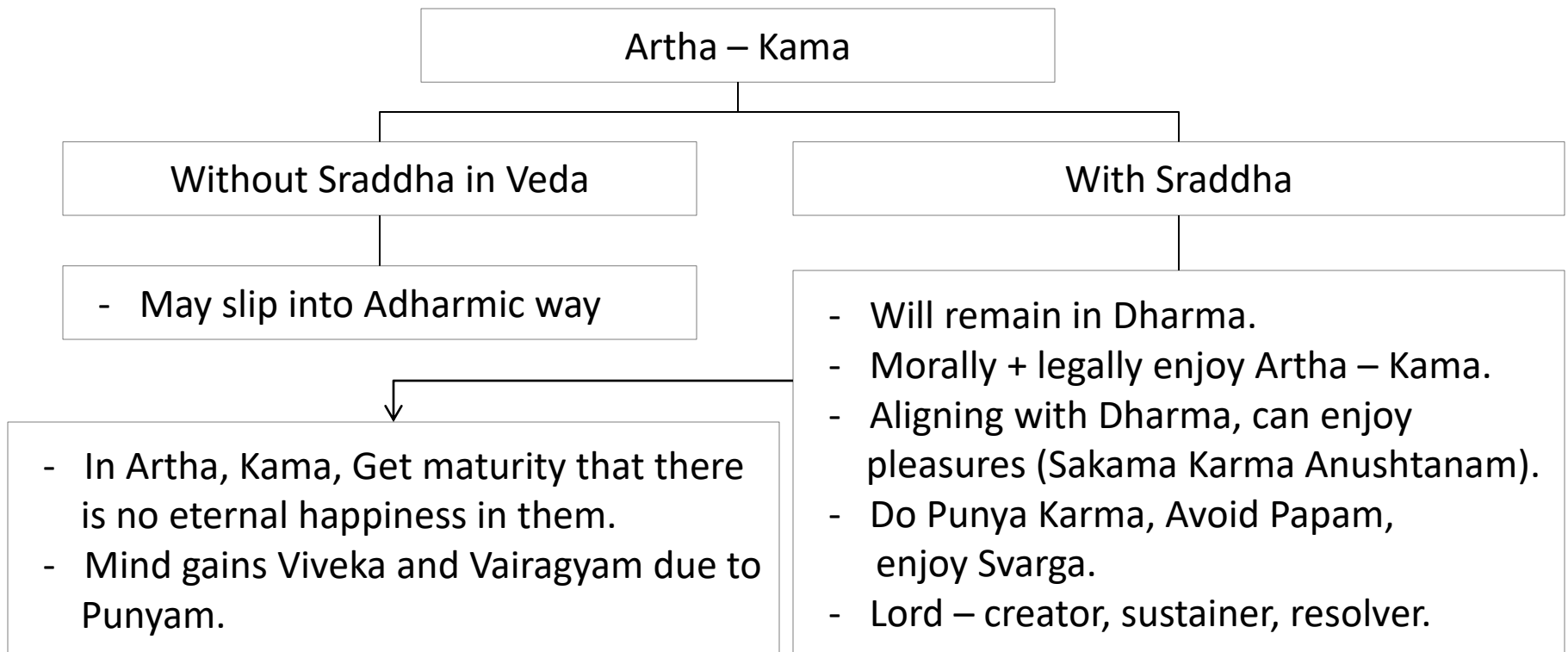
Greatness

Glory

Significance



- Desires in the mind express as actions at 3 levels.
- Shastra refines actions.
- We get worldly pleasures as a result of action.



- Sense pleasures have enslaving capacity.
- Realisation comes as a result of Punyam.
- Realise we don't need sense pleasures but need peace of mind.
- Need knowledge of the world and our relationship with the world.
- Never give up action + duty till you gain maturity.
- Doing duty without expecting results is Nishkama Dharma Anushtanam.

Sakama Karma	Nishkama Karma
<ul style="list-style-type: none"> - Karma for worldly pleasures, as per ones own Dharma. - With expectation of results to enjoy. - Mistakes in rituals brings ill effects. 	<ul style="list-style-type: none"> - Karma Yoga. - For mind purification to attain Atma Jnanam. - Ishvara Arpana Buddhi and Prasada Buddhi. - Liberates one from Samsara. - Self and Brahman ever free, one. - Removes individuality, totally. - Karma Yoga is Moksha Sadhana.

- Verse 40 is glorification of Karma Yoga.

Verse 41 :

व्यवसायात्मिका बुद्धिः
एकेह कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च
बुद्धयोऽव्यवसायिनाम् ॥ २-४१ ॥

vyavasāyātmikā buddhih
ēkēha kurunandana |
bahuśākhā hyanantāśca
buddhayō'vyavasāyinām || 2-41 ||

Here, O Joy of the Kurus (Kurunandana) there is but a single pointed determination; many-branched and endless are the thoughts of the irresolute. [Chapter 2 – Verse 41]

a) Kurunandana :

- Oh Arjuna! One who brings happiness to Kuru family by Dharma.

b) Eka Vyavasayatmika Buddhih Iha :

- There is only one clear understanding in this field.

c) Hi :

- However.

d) Buddhayah Avyavasayinam Bahushakhah Cha Anantah :

- Of those without clarity are many branched and endless.

Vyavasayatmika Buddhi :

- One goal, Chitta Shuddhi, Jnanam, Moksha.

Avyavasayatmika Buddhi :

- Craving for money and pleasures is endless,.
- Desires bring distractions.
- Restless, impatient, no grip on anything in particular, no clarity in life, desires keep changing, Anantha.
- Mumukshutvam is quenched by Atma Jnanam.

Karmi	Karma Yoga
<ul style="list-style-type: none">- Works for worldly pleasures.- Desires many branched.- Wavering, restless mind.	<ul style="list-style-type: none">- Works for mental purity.- Single minded desire.- Mind focussed on Moksha.

e) Apahrtacetasm Taya :

- And whose minds are carried away by those words.
- Distraction in mind of karmi seeking worldly results described in these 3 verses.
- They are unable to focus on superior goal of life which is Moksha.
- They are unable to transcend and come to Jnana Khanda, the knowledge that pure consciousness alone is absolute reality which is our own self.
- Everything is pure consciousness, Brahman.
- Each one has different levels of Maturity.

- Lord Krishna is encouraging us to seek ultimate goal of life.
- Karmi's get new body in Svarga to enjoy better pleasures.
- Janma is Karma Phala Pradhana.
- Rituals done to enjoy mundane results of sense pleasures, power.
- Due to delusion, they are unable to see problems in pursuit of these Artha – Kama Goals.
- Lack discrimination, concentration, dispassion which is required for Jnana yoga.
- No maturity to discriminate eternal happiness and ephemeral pleasures.
- No peace of mind, works with expectation of results making mind restless and always distracted.
- If Karma done as Yoga, will get real security, peace and happiness.

Verse 45 :

त्रैगुण्यविषया वेदाः
निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थः
निर्योगक्षेम आत्मवान् ॥ २-४५ ॥

traiguṇyaviṣayā vēdāḥ
nistraiguṇyō bhavārjuna |
nirdvandvō nityasattvasthaḥ
niryōgakṣēma ātmavān || 2-45 ||

The Vedas deal with the three attributes; be you above these three attributes (gunas), O Arjuna, free yourself from the pairs of opposites, and ever remain in the sattva (goodness), freed from all thoughts of acquisition and preservation, and be established in the Self. [Chapter 2 – Verse 45]

a) Arjuna :

- Oh Arjuna.

b) Vedah Traigunyavisayah :

- The Vedas deal with the world of 3 Gunas.

c) Bava Nistraigunyah :

- Be free from the desire for the world of 3 gunas.

d) Nirdvandvah :

- Be free from the hold of the pairs of opposites.

e) Nityasattvasthah :

- Be ever established in Sattva Guna.

f) Niryogashemah :

- Be free from the concern for acquisition and preservation.

g) Atmavan :

- Be mindful.
- Karma Khanda talks about 3 gunas and their Vishayas, Samsara Vishaya, gives rebirth, repeated births for sense pleasures.
- Enjoy in Dharmic way, Svarga and this Loka.
- Lord Krishna wants us to transcend 3 Gunas, come out of desire of sense pleasures, can't give ultimate happiness, have enslaving capacity.

- Nirdvando Bhava = Accept 2 fold experiences of pain and pleasure, equally, transcend them.
- Similar to chapter 2 – Verse 14 and 15.

मात्रास्पर्शास्तु कौन्तेय
शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्या
तांस्तितिक्षस्व भारत ॥ २-१४ ॥

**mātrāsparśāstu kauntēya
śītōṣṇasukhaduḥkhadāḥ |
āgamāpāyinō'nityāh
tāmstitikṣasva bhārata || 2.14 ||**

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata. [Chapter 2 – Verse 14]

यं हि न व्यथयन्त्येते
पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं
सोऽमृतत्वाय कल्पते ॥ २-१५ ॥

**yaṁ hi na vyathayantyētē
puruṣaṁ puruṣarṣabha |
samaduḥkhasukhaṁ dhīraṁ
sō'mṛtatvāya kalpatē || 2-15 ||**

That firm man whom surely these afflict not, O Chief among men, to whom pleasure and pain are the same, is fit for realising the immortality of the Self. [Chapter 2 – Verse 15]

- Strengthen Sattva Guna.
- Only when Sattva Guna Predominant, one can accept 2 fold experiences of life.
- How to transcend Sattva Guna?

Yoga	Kshema
Earning	Maintaining, Investment

- Moksha is superior goal.
- Atmavan Bava = Be determined and vigilant, don't compare with other, come out of Luxury, greed, live with necessities.
- Be careful with fleeting things of life.
- Cultivate Satvic mind and accept 2 fold experiences of life gracefully.

Verse 46 :

यावानर्थ उदपाने
सर्वतः सम्प्लुतोदके ।
तावान्सर्वेषु वेदेषु
ब्राह्मणस्य विजानतः ॥ २-४६ ॥

yāvānarta udapānē
sarvataḥ samplutōdakē |
tāvān sarvēṣu vēdēṣu
brāhmaṇasya vijānataḥ || 2-46 ||

To the brahmana who has known the Self, all the Vedas are of as much use as is a reservoir of water in a place where there is flood everywhere. [Chapter 2 – Verse 46]

a) Vijanatah Brahmanasya :

- For a wise Brahmin.

b) Sarveshu Vedeshu :

- The benefit available in all the Vedas.

c) Tavan Yavan Arthah :

- Is the same benefit.

d) Udapane Sarvatahsamplutodake :

- Available in a pond when there is flood everywhere.
- Develop attitude of Karma Yoga.
- Karma and Karma Yoga compared from Verse 40 – 46.
- Karma Yoga :
No Papam, Punya, state beyond Punya Papam.
- Qualification for Moksha.
- Results of Karma included in Karma Yoga.
- Mind gets Viveka, Vairagyam, self knowledge that one is none other than Paramatma, leads to liberation.

Sakama Karmas :

- Give opposite results.
- Value of Rs. 100 included in Rs. 1000.
- Value of Rs. 1000 not included in Rs. 100.
- Worldly results included in Brahma Ananda.
- Worldly results does not include Brahma Ananda.

Worldly Pleasures	Brahma Ananda
<ul style="list-style-type: none"> - Fleeting depends on situations, relations objects. 	<ul style="list-style-type: none"> - Permanent - Known by Viveka, Vairagyam.
Well	Lake
<ul style="list-style-type: none"> - Does not included Benefit of Lake. - Can take bath + drink. 	<ul style="list-style-type: none"> - Includes benefit of well water. - Can swim + have boat service.
Karma Khanda	Karma Yoga – Pleasure
<ul style="list-style-type: none"> - Karmi – Pleasure - Vishaya Ananda - Limited 	<ul style="list-style-type: none"> - Gains purity of mind. - Atma Ananda - Infinite - Vishaya Ananda included in Atma Ananda.

Verse 47 : Important Verse

कर्मण्येवाधिकारस्ते
मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूः
मा ते सङ्गोऽस्त्वकर्मणि ॥ २-४७ ॥

**karmaṇyēvādhikārastē
mā phalēṣu kadācana |
mā karmaphalahēturbhūḥ
mā tē saṅgō'stvakarmaṇi || 2-47 ||**

Thy right is to work only, but never to its fruits; let not the fruit of action be thy motive, nor let thy attachment be to inaction. [Chapter 2 – Verse 47]

Benefits of Karma Yoga : (Verse 47 – 53)

a) Te Adhikarah Karmani Eva :

- You have a choice over action alone.

b) Ma Kadachana Phaleshu :

- Never over results.

c) Ma Bhuh Karmaphala Hetuh :

- May you not be motivated by the results of actions.

d) Ma Te Astu :

- May you not have.

e) Sangah :

- An inclination.

f) Akarmani :

- Towards inaction.
- Efforts to purify our mind will never go wasted, gives Jnanam and Moksha, get strength to face Sukham and Dukham.
- Efforts seeking money, relationships may be fruitless.
- Repeatedly it is stressed in these verses that you must do Karma with proper attitude (called Karma Yoga) to gain maturity of mind for Jnana Yoga.
- What is proper attitude?

- Without expecting results of actions.
- Laukika Karma will give worldly results, money, fame, sense pleasures.
- Spiritual seeker should not get carried away by external results.
- When person stops looking for external results, he will get maturity.
- What happens if a person looks for external results?

Ma Karma Phala Heturbuhu :

- One has to be born again and again to experience unfulfilled expectations, leads to rebirths, Samsara.
- Hetuh means result, Karma Phala Hetu means, Janma, result of Karma is rebirth.
- If one is doing actions, result may come in this birth or next.
- **Question : Can one drop Karma?**
- No, Akarmani te Sangaha Ma Astu.
- Never choose inaction.
- Arjuna qualified for action, not renunciation.
- Convert Karma into Moksha Sadhana, indirect means for Moksha, then one can get rid of Samsara cycle of birth and death.

Verse 48 :

योगस्थः कुरु कर्माणि
सङ्गं त्यक्त्वा धनञ्जय ।
सिद्ध्यसिद्ध्योः समो भूत्वा
समत्वं योग उच्यते ॥ २-४८ ॥

yōgasthaḥ kuru karmāṇi
saṅgaṃ tyaktvā dhanañjaya |
siddhyasiddhyōḥ samō bhūtvā
samatvaṃ yōga ucyatē || 2-48 ||

Perform action O Dhananjaya, abandoning attachment, being steadfast in yoga, and balanced in success and failure. “Evenness of mind is called Yoga.” [Chapter 2 – Verse 48]

Karma Yoga – Definition :

a) Dhananjaya :

- Oh Arjuna!

b) Yogasthaha :

- Abiding in Yoga.

c) Tyaktva Sangam :

- Giving up attachment.

d) Bhutva Samah :

- And remaining the same.

e) Siddhya Siddhyoh :

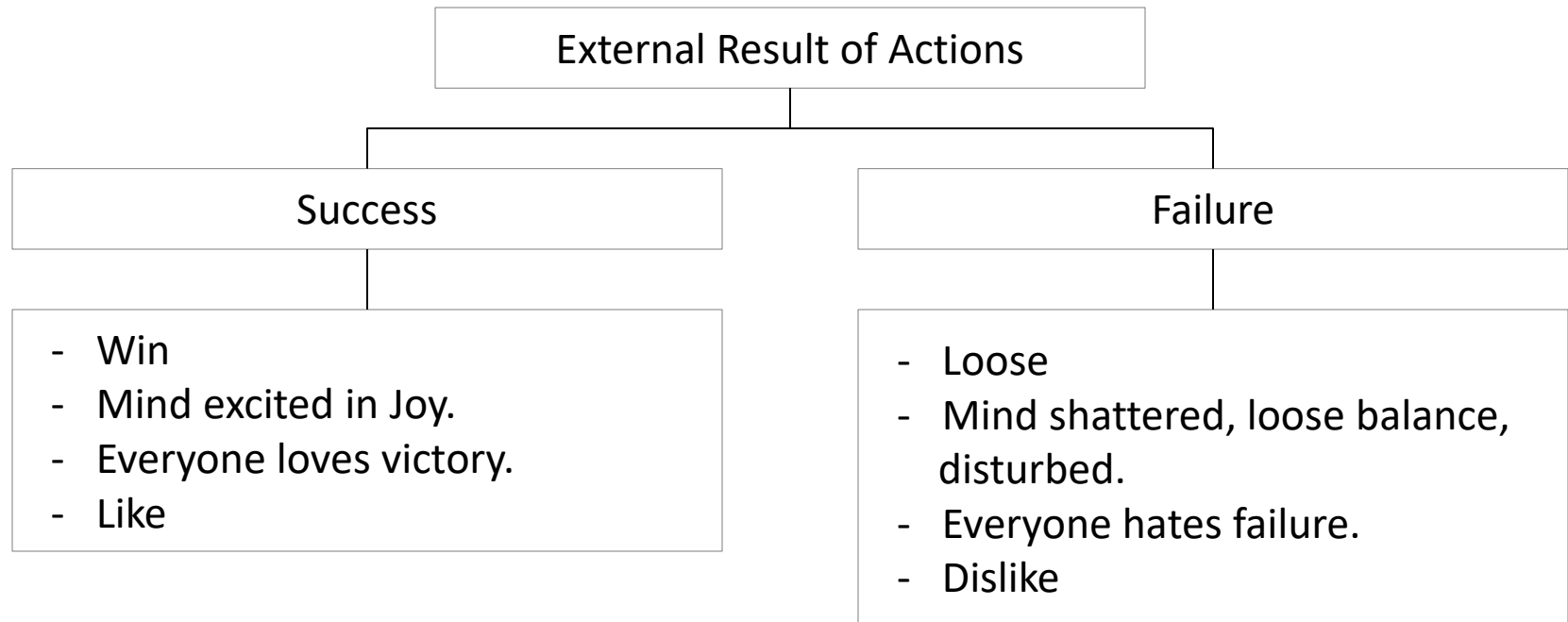
- In success and failure.

f) Kuru Karmani :

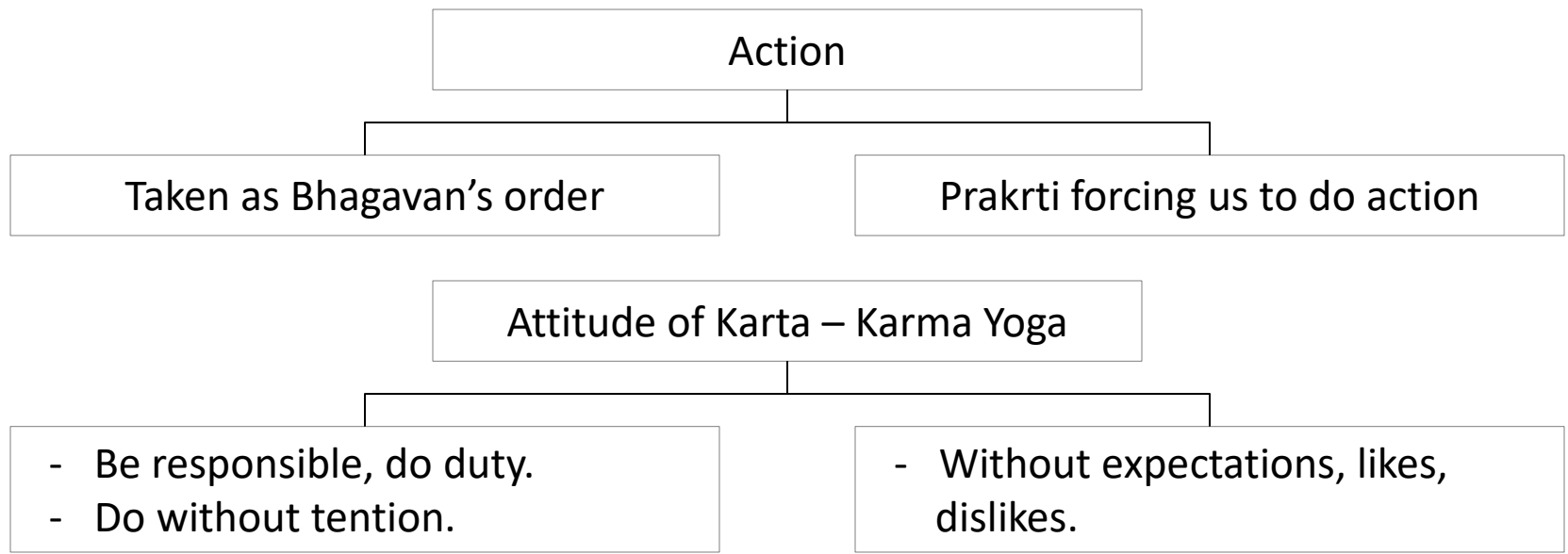
- And performing actions.

g) Uchyate Yogaha :

- Is called Yoga.
- Karma Yoga called Yoga here which is defined as equanimity of mind in all situations.



- We can give up results only by Atma Jnanam.
- We have no control with respect to results.
- Focusing on action and accepting any result is Samatvam.
- Abiding in Samatva Buddhi, equanimity do duty.



Verse 49 :

दूरेण ह्यवरं कर्म
बुद्धियोगाद्धनञ्जय ।
बुद्धौ शरणमन्विच्छ
कृपणाः फलहेतवः ॥ २-४९ ॥

**dūrēṇa hyavaraṃ karma
buddhiyōgād dhanañjaya |
buddhau śaraṇam anviccha
kṛpaṇāḥ phalahētavaḥ || 2-49 ||**

Far lower than the yoga of wisdom is action, O Dhananjaya. Seek thou refuge in wisdom; wretched are they whose motive is the fruit. [Chapter 2 – Verse 49]

How to convert Karma into Karma Yoga?

a) Dhananjaya :

- Oh Arjuna! (Earned lot of wealth for Yagas)

b) Karma hi Durena Avaram Buddhiyogat :

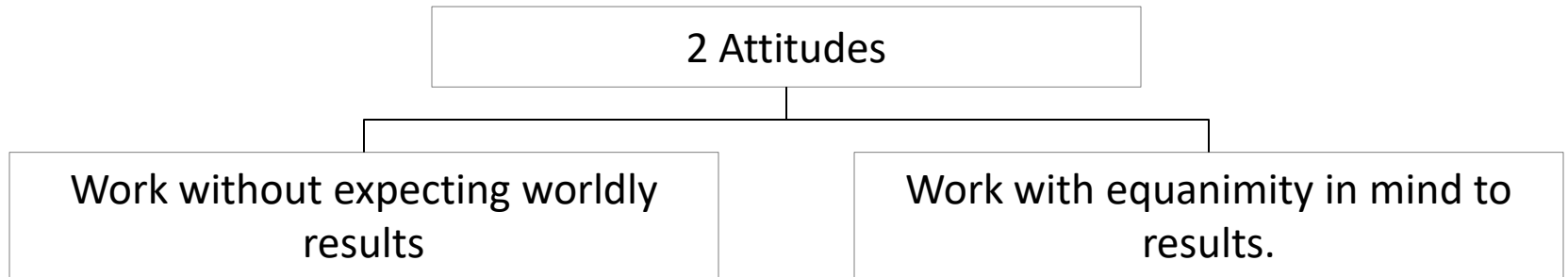
- Action with motive is indeed far inferior to Karma Yoga.

c) Saranam Anvichha Buddhu :

- Take refuge in Karma Yoga.

d) Phalahetavah Krpanah :

- Those who are motivated by results are unfortunate.



- Vedica Karma Phalam, Punyam, not immediate, Laukika Karma Phalam immediate, earn money.
- Tattva Jnanam takes time, Karma Phalam gives rebirth for experiential pleasure and pain in life.

Karma Yoga :

- Helps person to remain calm, cool, relaxed.
- Value human birth and attain Moksha through Karma Yoga and Jnana Yoga.

Verse 50 :

बुद्धियुक्तो जहातीह
उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व
योगः कर्मसु कौशलम् ॥ २-५० ॥

buddhiyuktō jahātīha
ubhē sukṛtaduṣkṛtē |
tasmād yōgāya yujyasva
yōgaḥ karmasu kauśalam || 2-50 ||

Endowed with the wisdom of evenness of mind, one casts off in this life both good deeds and evil deeds; therefore, devotee yourself to yoga. Skill in action is yoga. [Chapter 2 – Verse 50]

a) Buddhiyuktah Jahati Ubhe Sukrtaduskarte Iha :

- A Karma Yogi gets rid of Punyam and Papam here itself.

b) Tasmāt Yuujyasva Yogaya :

- Therefore Prepare for Yoga.

c) Kausalam Karmasu Yogah :

- Skill in works is Yoga.

Verse 47 – 49 :

- You have to act as per your Svadharma, no choice of inaction.
- Choice exists for only proper attitude.
- Desire and expectations create tentions.
- Perform Karma with quietitude, composure, equanimity, inner leisure, irrespective of outcome.
- When Moksha, permanent freedom is available why choose fleeting pleasures.
- One who does not have likes and dislikes towards results can wait any length of time.

- Does duty, wins over Punyam and Papam, not affected by pleasures or pains, root cause of Samsara.
- Sheds attachment to world and body.

- **Karmasu Yogaha Kausalam :**

Yoga is skill of converting Karma which is responsible for Bondage into means of liberation.

- Release myself from action is skill of Karma Yoga.
- Karma Yoga is skill of releasing Karma that causes bondage into means of liberation.
- Benefit of Karma Yoga is Punya Papa Nivritti.
- **Glory of Karma Yoga :**

Transforms Bandah Hetu Karma into Moksha Hetu Karma.

Verse 51 :

कर्मजं बुद्धियुक्ता हि
फलं त्यक्त्वा मनीषिणः ।
जन्मबन्धविनिर्मुक्ताः
पदं गच्छन्त्यनामयम् ॥ २-५१ ॥

karmajam buddhiyuktā hi
phalam tyaktvā manīṣiṇaḥ |
janmabandhavinirmuktāḥ
padam gacchantyanāmayam || 2-51 ||

The wise, possessed of knowledge, having abandoned the fruits of their actions and freed from the fetters of birth, go to the state which is beyond all evil. [Chapter 2 – Verse 51]

a) Tyaktva Phalam buddhiyuktaha Manishinah :

- Having given up the result born of action, Karma Yogis become wise.

b) Janmabandha Vinirmuktah :

- Freed from the bondage of Birth.

c) Hi Gacchanti Padam Anamayam :

- Verily, they attain that goal which is free from evil.
- Those endowed with attitude of equanimity, Samatvam are in Karma Yoga.
- After renouncing results of Karma in the form of Money and Material pleasures, become wise (Manishi).
- Realise substratum of me and the universe is one Brahman.
- Seer and seen are one Brahma Svarupam.
- Manishina : One who has done Vedanta enquiry under guru, Sarvam Brahma Mayam.
- Get liberated from bondage of birth and death.
- They stop identifying with body, mind, world.
- Janma Mrityu Vinir Mukta = Jeevan Mukti, continue to live in this world after knowing it is unreal.
- Anamayam Padam Gachhati means, go beyond diseases Amayam – disease.
- Man of wisdom will have no disturbance.
- Brahma Jnanam helps a person totally get rid of mental diseases.
- Removes one's attachment to body, mind, world and one is at peace with himself.
- When a person commits to Karma Yoga, will get guru, Jnanam, Videha Mukti.

Verse 52 :

यदा ते मोहकलिलं
बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदं
श्रोतव्यस्य श्रुतस्य च ॥ २-५२ ॥

yadā tē mōhakalilaṁ
buddhirvyatitarīṣyati ।
tadā gantāsi nirvēdaṁ
śrōtavyasya śrutasya ca ॥ 2-52 ॥

When your intellect crosses the mire of delusion, you shall attain to indifference as to what has been heard and what is yet to be heard. [Chapter 2 – Verse 52]

a) Yada Te Buddhih Vyatitarisyati Mohakalilam :

- When your intellect goes beyond the mist of delusion.

b) Tada, Gantasi Nirvedam Srotavyasya Srutasya Cha :

- Then you will attain dispassion towards what is yet to be heard and what is already heard.

Fruits of Karma Yoga

- Gains maturity.
- Intellect without ignorance, delusion of “who am I”.

- Qualified for Jnana Yoga, Mukti.

- Has discrimination of Atma – Anatma.
- Moha Khalilam = Dirt of ignorance, delusion.

Vyati Karishyati :

- Goes beyond ignorance, means person has Viveka.
- One who devotes to Karma Yoga will be able to discriminate between his real self from body – mind complex.
- Karma Yoga blesses one with the power of Viveka Shakti.
- What is experienced and yet to be experienced will be attained by Vairagyam, dispassion towards family, wealth, pleasures.
- Such a person will lose interest in gaining Punyam for more pleasures in life.
- With Karma Yoga – will get Viveka and Vairagya Shakti.

Verse 53 :

श्रुतिविप्रतिपन्ना ते
यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिः
तदा योगमवाप्स्यसि ॥ २-५३ ॥

śrutivipratipannā tē
yadā sthāsyati niścalā |
samādhāvacalā buddhiḥ
tadā yōgam avāpsyasi || 2-53 ||

When your intellect, though perplexed by what you have heard, shall stand immovable and steady in the Self, then you shall attain Self-Realisation. [Chapter 2 – Verse 53]

a) Yada Te Buddhi :

- When your intellect.

b) Srutivipratipanna :

- Which is now confused by listening to various means and ends.

c) Sthasyati :

- Abides latter.

d) Samadhau :

- In the Atma.

e) Achala :

- Without doubt.

f) Nishchala :

- And without error.

g) Tada :

- Then.

h) Avapsyasi Yogam :

- You will attain Yoga.
- This is culmination of Karma Yoga.
- Every Jiva has discriminative power.
- Worldly objects create Chitta Ashuddhi, impurity in ones mind.
- This covers Atma – Anatma Viveka Shakti, Moha Khalim, Nitya – Anitya Aviveka.

Khalilam :

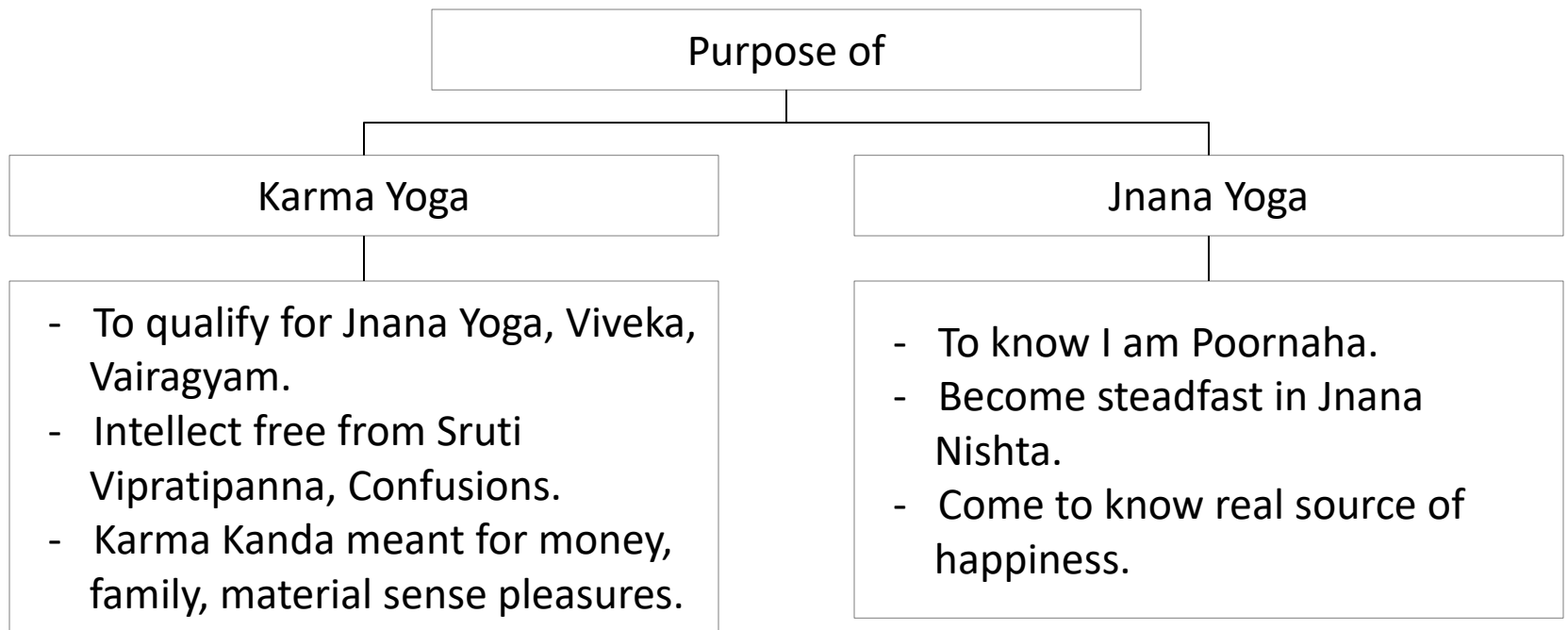
- Because of impurity, one depends on external objects for fulfillment, Poornatvam.

Cause	Effect
- Atma Ajnanam	- Khalilam - Impurity in the mind, delusion, I am Body, Mind, intellect, suffering Jiva.

- When Buddhi overcomes and transcends Moha Khalilam by Atma – Anatma, Nitya – Anitya Vivekam, he gains purity and Vairagyam towards sense pleasures.
- After above Analysis, Person does not look at external objects for contentment.
- When one looks at external objects, automatically Karma Khanda comes to play.
- Nitya, Naimitta, Prayaschitta Karma and Benefits pursued.
- Nitya – Anitya Viveka very important for Chitta Shudhi.
- Gains eligibility to Atma Jnanam, shifts to Jnana Yoga.
- When Buddhi impure, it gets attached to world as Sukha Vishayam.

Conclusion :

- Through Karma Yoga gain Chitta Shuddhi and get qualifications to attain Atma Jnanam.



- Human have natural tendency towards confusions, experience external objects.

Achala	Nishchala
<ul style="list-style-type: none"> - Mind free from doubts, without Bheda, difference. 	<ul style="list-style-type: none"> - Absence of Vikshepa and Vikalpa. - Without wavering, proper understanding of the world. - Absence of wrong notions.

- When mind is free from wrong notions, you have Jnana Nishta, Moksha, steadfast in supreme being.
- You will understand you are ever complete, fulfilled pure being, peaceful.
- Conclusion of Jnana Yoga from Verse 11 – 53.

Verse 54 :

अर्जुन उवाच ।
स्थितप्रज्ञस्य का भाषा
समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत
किमासीत् ब्रजेत किम् ॥ २-५४ ॥

arjuna uvāca
sthitaprajñasya kā bhāṣā
samādhisthasya kēśava ।
sthitadhīḥ kiṃ prabhāṣēta
kim āsīta vrajēta kim || 2-54 ||

Arjuna Said : What, O Kesava, is the description of him who has steady wisdom and who is merged in the superconscious state? How does one of steady wisdom speak, how does he sit, how does he walk?
[Chapter 2 – Verse 54]

a) Arjuna Uvacha :

- Arjuna asked.

b) Keshava :

- Oh, Krishna!

c) Ka Bhasha :

- What is the description.

d) Sthitaprajnasya :

- Of the wise man.

d) Samadhisthasya :

- Who is established in the Atma?

e) Kim Sthitadhi Prabha Seta?

- How does the wise man speak?

f) Kim Asita :

- How do he sit?

g) Kim Vrajeta :

- How does he walk?

Teaching so far :

- Arjuna surrendered to Krishna.

Krishna taught following :

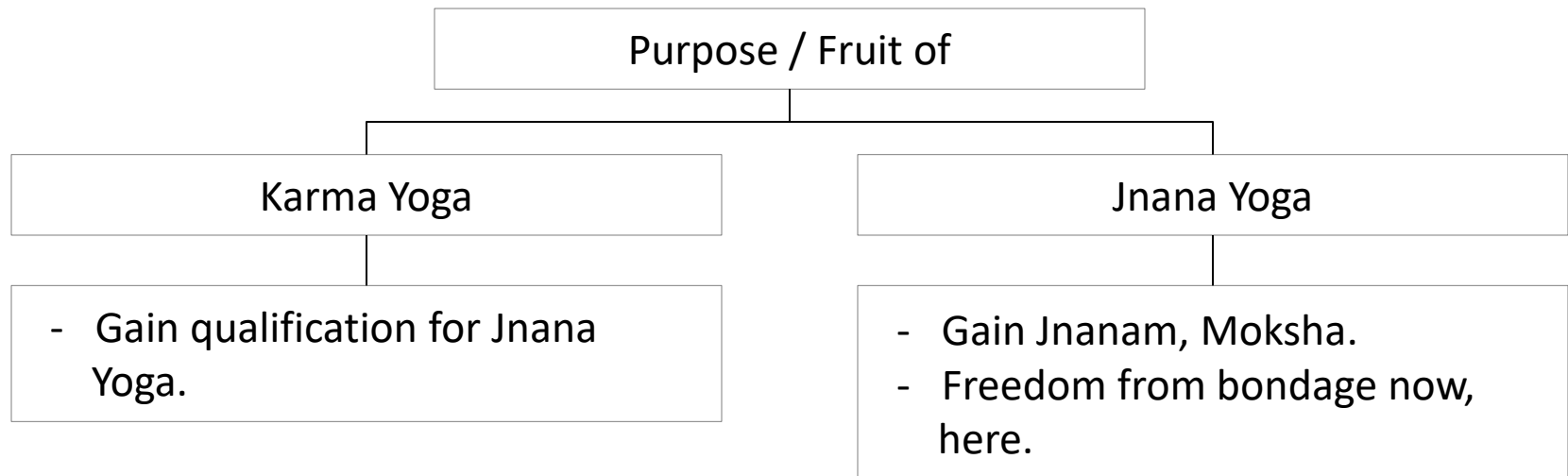
a) Jnana Yoga :

- Atma Jnanam.

b) Karma Yoga :

- Mahima and Svarupa – Glory and nature of Karma Yoga, important qualification for Jnana Yoga.

c)

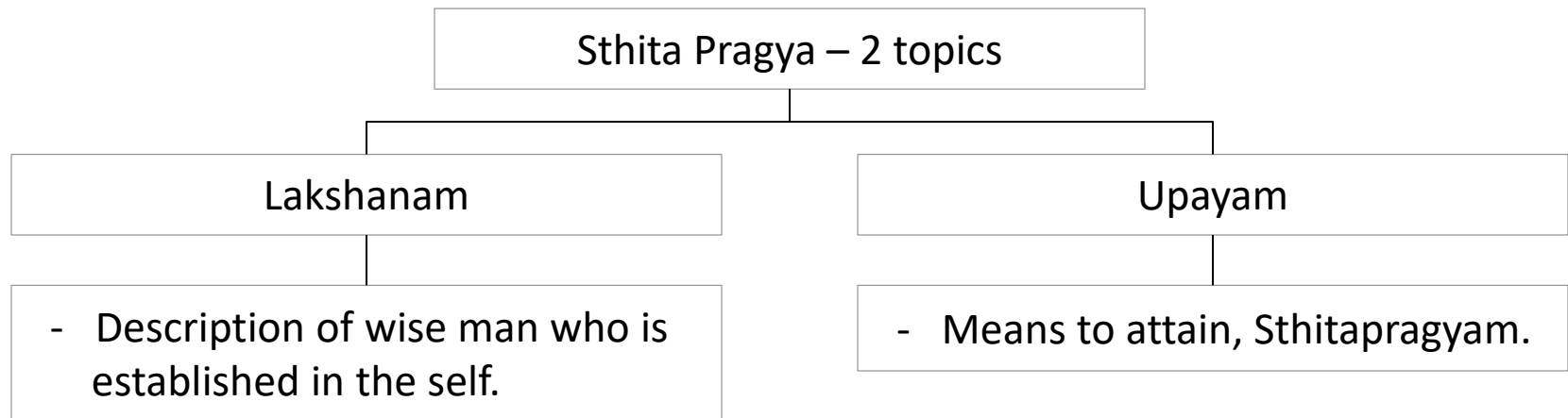


Advaitam or Moksha :

- Sense of Poornatvam at all times without any intervention of Body, Mind, Intellect, World.
- Complete contentment for ever.

Arjuna's question based on Verse 53 :

- Is it possible to lead a life as per Bhagavans teaching from verse 11 – 53, Where Bagawan spoke continuously without interruption.



- One who knows his real nature as Atma and knows oneness between Atma and Brahman.

Verse 53 :

- When one's mind is steadfast in the self, one will be established in Moksha.

Verse 54 :

- Basha means description, nature not language.

- How does a wise man converse, sit, walk?
- How Jnani transacts with the world?
- What are the qualities, not for Judging others but for self-introspection.
- Shankara :
Natural qualities of a Jnani are spiritual Sadhanas, disciplines for seekers to know and Adhere in life.
- With compassion towards Arjuna, Krishna starts description of a Jnani.

Verse 55 : Important Verse

श्रीभगवानुवाच ।
प्रजहाति यदा कामान्
सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca
prajahāti yadā kāmān
sarvān pārtha manōgatān ।
ātmanyēvātmanā tuṣṭaḥ
sthitaprajñastadōcyatē || 2-55 ||

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

a) Sri Bhagavan Uvacha :

- The Lord Answered.

b) Partha :

- Oh Arjuna.

c) Tustah :

- Satisfied.

d) Atmani Eva Atmana :

- In himself by himself.

e) Yada Prajahati Sarvan Kaman :

- When one gives up all the desires.

f) Manogatan :

- Obtaining in the mind.

g) Tada Uchyate :

- Then, he is said to be.

h) Sthitaprajnah :

- A man of firm knowledge.

Arjunas question :

- How does a wise person transact in the world.

Bhagavan's Answer :

- Atmaneva Atmana Tushtaha.
- Sthithaprajnah is happy in himself by himself.

- Does not depend on the world, people, situations for Ananda.
- Atma is Ananda Svarupam.
- Wise person has this knowledge.
- He has understood Shastra with Yukti called inference and Anubava of 3 states waking, dream, sleep.
- Does not do anything for happiness but does everything happily.
- I, atma, am Ananda Svarupam. This is getting reflected in external objects.
- By Vedanta Shastra, does not search for external source of happiness.

Manogathan Kaman :

- He is completely free from all kinds of desires for pleasures.
- Only if he understands he is Ananda Svarupa Atma, he can be totally free from desires.
- Otherwise, he will search for Ananda outside.
- As Ananda Svarupa, he is able to transcend desires.
- Everyone has desires for external, material, sense pleasures.
- Jnani is free from desires because he knows he is only source of happiness.
- What are the attributes of wise person?

Verse 56 :

दुःखेष्वनुद्विग्नमनाः
सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः
स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥

duḥkhēṣvanudvignamanāḥ
sukhēṣu vigataspr̥haḥ ।
vītarāgabhayakrōdhaḥ
sthitadhīrmunirucyatē || 2-56 ||

He, whose mind is not shaken up by adversity, and who, in prosperity does not hanker after pleasures, who is free from attachment, fear and anger is called a Sage of stead Wisdom. [Chapter 2 – Verse 56]

a) Vigatasprhah Sukhesu :

- One who is free from craving amidst pleasures.

b) Anudvigna Manah Dukhesu :

- Whose mind is unperturbed in troubles.

c) Vitaragabhaya Krodhah :

- One who is free attachment, fear and anger.

d) Uchyate Munihi Sthitadhih :

- Is said to be a sage of firm knowledge.

Verse 55 : 2 Attributes

- i) Wise not dependent on anything for his happiness.
- ii) Mind is free from all desires.

Atma Ananda Nishta :

- Immersed in own self, finds happiness in own self.

Vishaya Ananda Vinir Mukta :

- Free from desires for material sense pleasures.

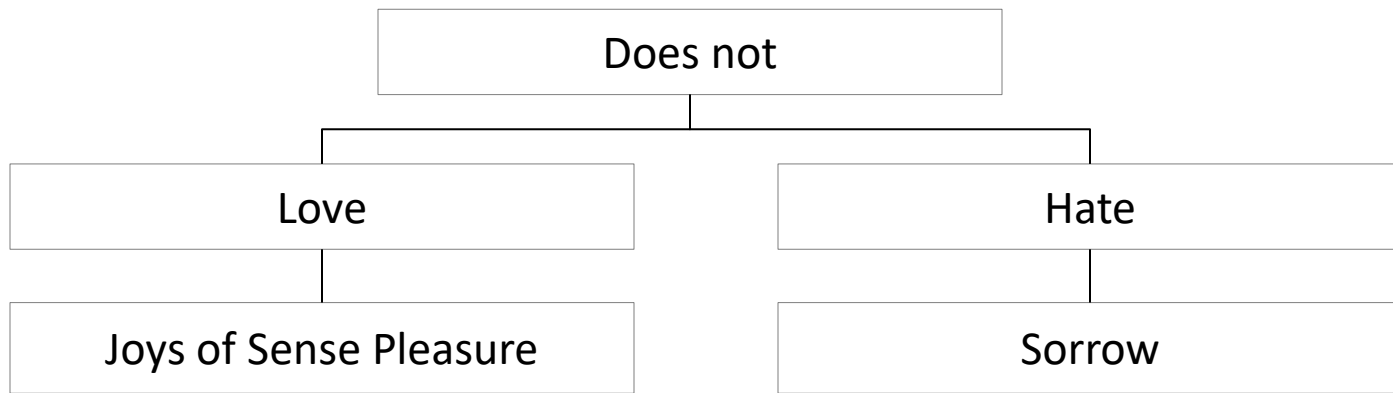
Verse 56 :

iii) Dukheshu Anu Dvigna Manaha :

- One whose mind is undisturbed by sorrow.
- Jnani has to face sorrow caused by Prarabda remains unshattered, has Jnana Kavacham, understands sorrow is Mithya, does not have reality.
- So many sorrows came in the past and will come in the future.
- Sorrow comes and goes, not real, no reality of its own.
- I am Ananda Svarupa Atma, real, eternal, sorrow can't touch me.
- Sorrow is Mithya, therefore remains undisturbed.
- Any situation, event does not disturb him.
- Even if sorrows come in floods, he will come out of it because of self-knowledge.
- Jnani not in Samadhi but transacting, Prarabda unfolds for him.

iv) Sukeshu Vigatah Sprihaha :

- Does not go after Joys, free from desires for worldly joys.



v) Vita Ragha Baya Krodhaha :

- Free from attachment, fear, anger.

Munihi :

- Manana Sheelavan Munihi.
- One who has clear thinking of his own self and life in general.
- Has indepth knowledge of scriptures, saint, sage.

vi) Sthitha Dhi :

- Steady intellect, steadiness in wisdom that I am Ananda Svarupa, Body, Mind, World Apparently real.
- Firm, clear in this knowledge is called Sthitha Dhi.

Verse 57 :

यः सर्वत्रानभिस्नेह
स्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि
तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५७ ॥

yaḥ sarvatrānabhisnēhah
tat tat prāpya śubhāśubham |
nābhinandati na dvēṣṭi
tasya prajñā pratiṣṭhitā || 2-57 ||

He, who is every where without attachment, on meeting with anything good or bad, who neither rejoices nor hates, his wisdom is fixed. [Chapter 2 – Verse 57]

a) Yaha Anabhisnehah Sarvatra :

- He is unattached everywhere.

b) Na Abhinandati Na Dvesti Prapya Tat Tat Shubhashubam :

- Neither does he rejoice nor does he hate on facing various favourable and unfavourable situations.

c) Tasya Prajna Pratishthita :

- His knowledge is firm.
- Sthitaprajna has no emotional dependence, he is unattached, has no fear of losing anything.
- When no fear, attachment, anger there will be Samatvam, balanced mind unaffected by Joy and Sorrow.
- When there is Joy and sorrow, there will be fear, attachment, anger.
- In Advaitam, there is no room for these feelings.

vii) Yaha Sarvatrabhi Snehaha :

- One who has no emotional attachments, clinging.
- Sneha – Clinging, attachment, Abhimana.
- Abhisneha – Over clinging, intense attachment.
- Free from Abhimana, loves everybody, mind absorbed in Tattva Jnanam, no one is eternal, knows reality of everchanging situations in life.
- No attachment to objects, persons, situations.
- Body, mind, world changing every second, fleeting, not wise to develop any attachment to them.
- If attached to fleeting, one can't be free from sorrow.
- Wise compassionate to humanity.
- Has clear knowledge about the reality of body, mind, world and ones relationships with them.
- Tat Tat Prapya Shubha (Auspicious, Joyful situations) Ashubham (Inauspicious, sorrowful, painful situations).
- 2 fold experiences of life.

viii) Na Abhinandati Na Dveshti :

- Does not seek Joy or hate sorrow.
- Happy with everyone and every situation but deep in his mind, he is unattached.
- World not source of Joy or sorrow.

- Wise not slave to sense pleasures.
- Transacts normally without attachment.

ix) Tasya Pragya Pratistitha :

- Jnani has firm Paripoorna Aikya Advaita Jnanam.
- After Vedantic enquiry, one can introspect whether one has these qualities.
- This is for self evaluation.
- Handle all favourable, unfavourable situations with equanimity.
- Has firm knowledge, hence neither rejoices or hates anytime.

Verse 58 :

यदा संहरते चायं
कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यः
स्तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५८ ॥

yadā saṁharatē cāyaṁ
kūrmō'ṅgānīva sarvaśaḥ ।
indriyāṇīndriyārthē'bhyah
tasya prajñā pratiṣṭhitā || 2-58 ||

When like the tortoise, which withdraws its limbs from all sides, he withdraws his senses from the sense objects, then his wisdom becomes steady. [Chapter 2 – Verse 58]

- How to become Sthitaprajna? What are the techniques?

Verse 58 – 68 :

a) Cha Yada Ayam Sarvasah Samharate Indriyani Indrayebyaha :

- Moreover, when he completely withdraws the sense organs from the sense – objects.

b) Iva Kurmah Angani :

- Just as a tortoise withdraws its limbs.

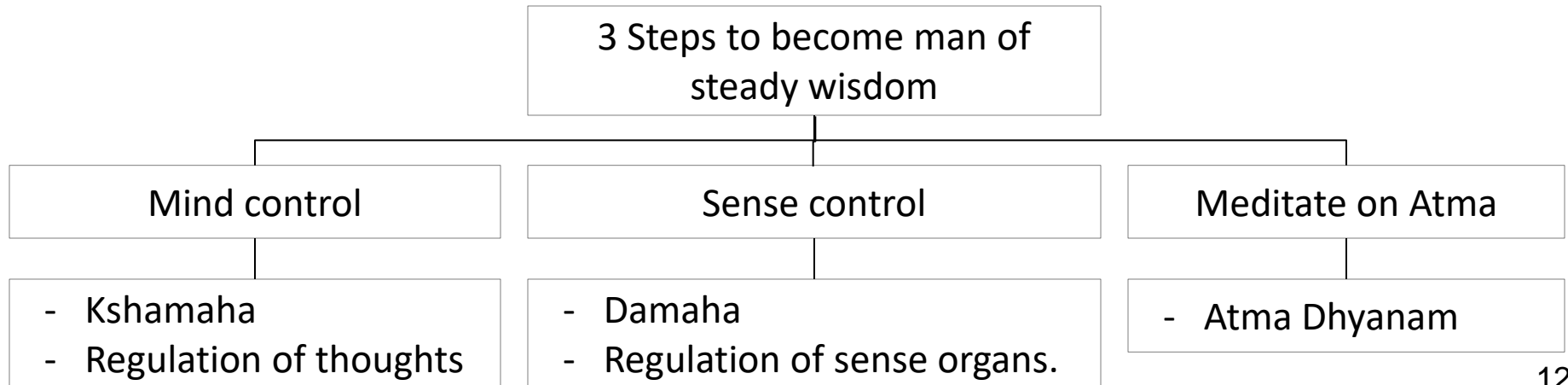
c) Tada Tasya Pragya Pratishtita :

- Then his knowledge becomes firm.

Nature of Sthitaprajna : Summary

- Free from all desires.
- Realised Ananda as his own nature and abides in it.
- Remains undisturbed by sorrow.
- Does not go in search of Joy.
- Remains unattached, does not have fear or anger.
- This is attitude of Jnani his nature and qualities.
- Seekers as Sadhanani, Spiritual disciplines.

How to become Sthitaprajna, Steady in wisdom – Techniques? (Verse 58 – 68)



Definition :

i) Jnyaha :

- One who knows.

ii) Pra-Jnyaha :

- Prakrushena Janati iti Prajnyaha.
- He who knows very clearly.

iii) Sthita – Prajnyaha :

- Stita Prajnyena Janati iti Sthitaprajnya.
- One who is very firm, steadfast, clear in knowledge.
- One who is free from Agyanam, Samshaya, Viparyaya – ignorance, doubts, wrong notions, with respect to his own nature and the nature of the world, with the help of scriptures and Sampradaya Vitu Guru.
- What should a person after Sravanam and Mananam do?

a) Indriyani Indriyebyaha Pratishtita :

- Resolves and protects sense organs from sense objects – How?

b) Sarvashaha :

- By all means, from all directions.

c) Koormaha Angani Iva :

- Like a tortoise which protects its limbs from all sides.

- Similarly Jnani protects his sense organs, eyes – ears etc from sense objects.
- Only such knowledge can protect (Pratishtita) and becomes firm (Sthiram).

Gita – 6th Chapter :

यथा दीपो निवातस्थः
नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य
युञ्जतो योगमात्मनः ॥ ६-१९ ॥

yathā dīpō nivāstah
nēṅgatē sōpamā smṛtā |
yōginō yatacittasya
yuñjatō yōgamātmanah || 6-19 ||

As a lamp placed in a windless place does not flicker, is a simile used to describe the yogi of controlled mind, practising yoga of the Self (or absorbed in the yoga of the Self). [Chapter 6 – Verse 19]

- Lamp lit in glass enclosure will not waiver.
- Similarly knowledge of a person strengthened by sense control does not flicker in a fleeting manner.

Verse 59 :

विषया विनिवर्तन्ते
निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य
परं दृष्ट्वा निवर्तते ॥ २-५९ ॥

viṣayā vinivartantē
nirāhārasya dēhinaḥ |
rasavarjaṁ rasō'pyasya
paraṁ dṛṣṭvā nivartatē || 2-59 ||

The objects of the senses turn away from the abstinent man leaving the longing (behind); but his longing also leaves him upon seeing the Supreme. [Chapter 2 – Verse 59]

a) Vishayaha Rasavarjam Vinivartante Dehinaha Niraharasya :

- Sense objects fancy, drop off for a person, who is not enjoying them.

b) Asya Rasaha Api Nivartate Drishtva Param :

- His fancy also drops off, after seeing the supreme.
- What are the steps to internalise Atma Jnanam?

Sense Control :

- Without sense control, Jnanam gets drained like water drains out of in a pot full of holes.

Dehinaha :

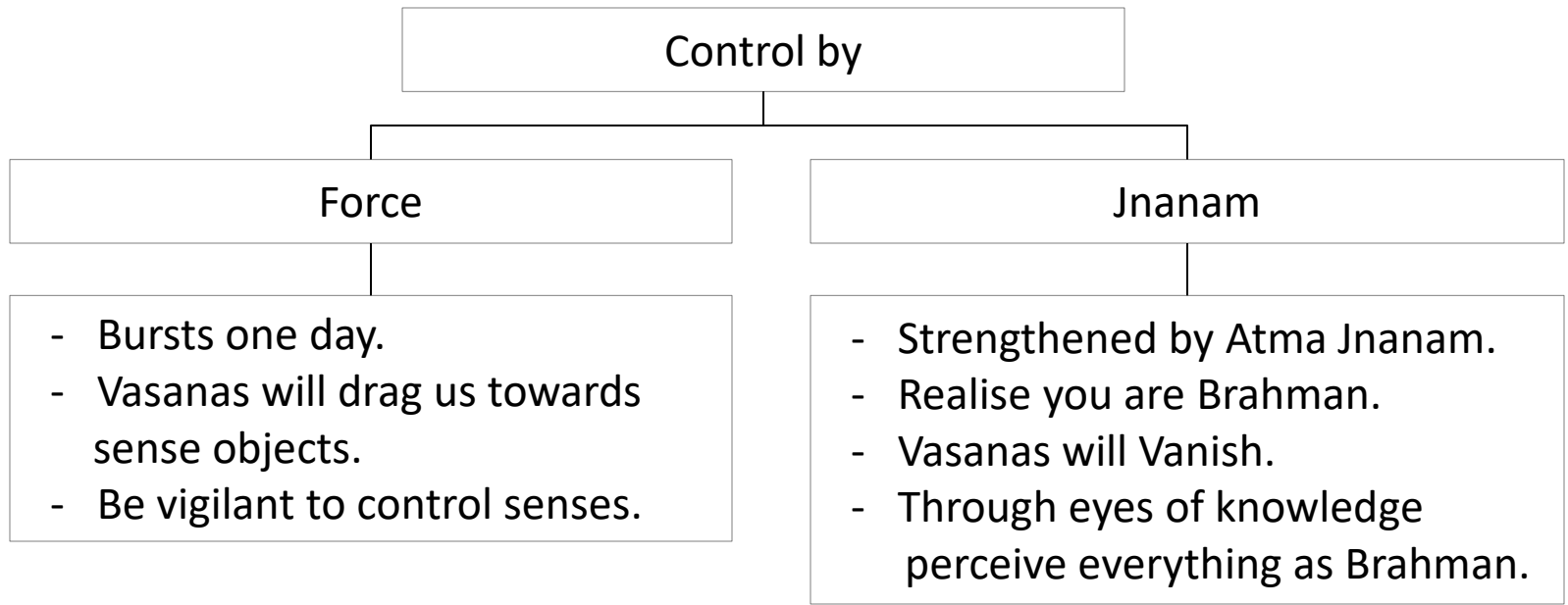
- For a Jivatma that has restrained from sense objects.

Vishaya Vinivartante :

- Experiences or sensory perceptions of sight, taste, touch, are not there, apparently.

Rasa Varjam :

- For a Jiva who has withdrawn senses from sense objects, Vasanas from previous sense experiences will be there in the mind.
- Desire to experience them again will be there in the mind.



- One who internalises knowledge, feels “Aham Poornaha”.
- This is the most important step to become Sthithaprajnya.
- Vasanas manifest anytime, hence be vigilant.
- After firm self knowledge, Vasanas Vanish.

Verse 60 :

यततो ह्यपि कौन्तेय
पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि
हरन्ति प्रसभं मनः ॥ २-६० ॥

yatatō hyapi kauntēya
puruṣasya vipaścitaḥ |
indriyāṇi pramāthīni
haranti prasabhaṃ manaḥ || 2-60 ||

The turbulent senses, O son of Kunti, do violently carry away the mind of a wise man, though he (may) be striving to control them. [Chapter 2 – Verse 60]

a) Kaunteya :

- Oh Arjuna!

b) Hi :

- Indeed.

c) Pramathini Indriyani :

- Powerful sense organs.

d) Prasabam Haranti :

- Forcibly carry away.

e) Manaha Api Vipashchitah Purusasya :

- The mind of even a wise man.

f) Yatatah :

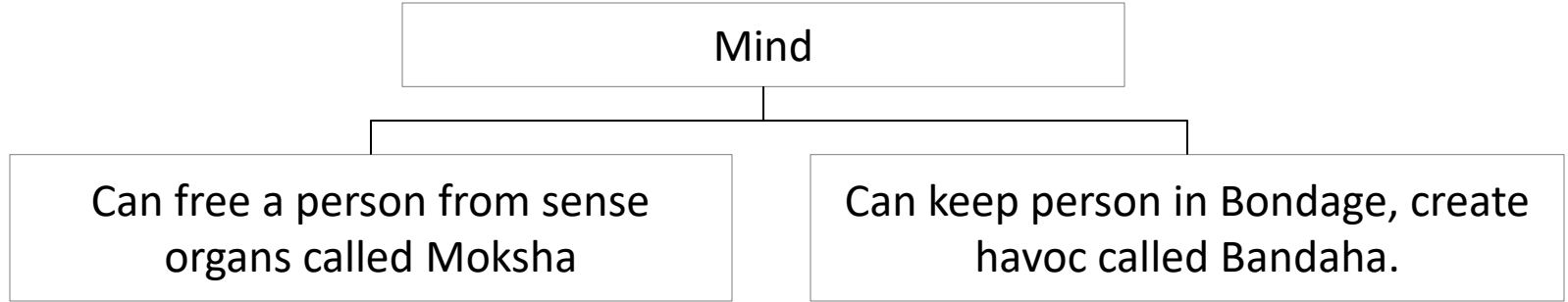
- Who is striving.
- Sense control is essential control for one to remain in Atma Jnanam.
- One who has gone through study of scriptures and striving to become Sthitaprajna, sense organs disturb mind of such a person.
- Sense organs have the capacity to cause disturbances, Man Matha – person who churns mind with desires.
- Pramathini = Sense organs cause turbulence, distractions, derail person from the goal of Atma Jnanam.

Devi Mahatmayam Sloka :

महामाया हरेश्चैषा तया सम्मोह्यते जगत्
ज्ञानिनामपि चेतांसि देवी भगवती हि सा ॥ ५५ ॥

mahāmāyā hareścaiṣā tayā sammohyate jagat
jñānināmapī cetāṁsi devī bhagavatī hi sā || 55 ||

- Mahamaya can delude mind of a great Jnani also.
- Great person can fall into trap because of delusion, Moha.
- One has to have devotion to devil.
- Forcefully, pull mind from focussing from outward world to Atma.
- Cows (Sense organs) in absence of master wander around.
- In presence of master, mind, yield milk, Atma Jnanam.



- Alert person has spiritual goal in mind.

Verse 61 :

तानि सर्वाणि संयम्य
युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि
तस्य प्रज्ञा प्रतिष्ठिता ॥ २-६१ ॥

tāni sarvāṇi saṁyamya
yukta āsīta matparaḥ |
vaśe hi yasyēndriyāṇi
tasya prajñā pratiṣṭhitā || 2-61 ||

Having restrained them all, He should sit steadfast intent on Me; his wisdom is steady whose sense are under control. [Chapter 2 – Verse 62]

a) Samyamya :

- Having restrained.

b) Sarvani Tani :

- All those sense organs.

c) Yukta Asita Matparah :

- The yogi should remain with the thought of me as the supreme goal.

d) Hi :

- Because.

e) Prajna Tasya Yasya Indriyani Vase Pratishtita :

- The knowledge of that person whose sense organs are under control becomes firm.

Indriya Nigraha : (Damaha)

- Essential qualification for Jnana Nishta.
- Sense organs should not be expressed or suppressed too much, moderation important.

Matparaha :

- Foremost goal, realise Atma and Brahman are one.
- See Brahman in all beings.
- Keep essence of Vedantic teaching Atma Ekatvam, Sarvam Brahma Mayam in the mind always.

Assimilate :

- Brahman alone is real, Jagat, Ishvara, Jiva superimposed on Brahman.

Yukta Asita :

- Fix your mind on Brahman and stay focussed.

Samhita Asita :

- One has to sit, concentrate on Brahman by restraining sense organs.
- Be engrossed in Brahma Chintanam, source and resolution ground for entire universe, Jagat Layanam Brahma.
- Verse 61 elaborated in 6th chapter of Gita.
- Here, topic is Nididhyasanam, Vedantic meditation, keep in mind ultimate reality while being involved in transactions.

Yasya Vashe Indriyani Bavanti :

- One's whose sense organs are under control.

Tasya Pragnya Pratishthita :

- His Jnanam is firm, assimilation of Sarvam Brahma Mayam is Prajnya, which is deeply seated in mind.
- Atma Ekatva Jnanam is firm.

Equally firm is the Knowledge :

- Individuality has only apparent reality, nature of Sthithaprajnya.

Technique :

- Do Sravanam, Mananam with Guru and meditate on Brahman as the ultimate reality.

Verse 62 + 63 :

ध्यायतो विषयान्पुंसः
सङ्गस्तेषूपजायते ।
सङ्गात्सञ्जायते कामः
कामात्क्रोधोऽभिजायते ॥ २-६२ ॥

dhyāyatō viṣayān puṁsaḥ
saṅgastēṣūpajāyatē |
saṅgāt sañjāyatē kāmaḥ
kāmat krōdhō'bhijāyatē || 2-62 ||

When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger... [Chapter 2 – Verse 62]

क्रोधाद्भवति सम्मोहः
सम्मोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद् बुद्धिनाशः
बुद्धिनाशात्प्रणश्यति ॥ २-६३ ॥

krōdhādbhavati sammōhaḥ
sammōhāt smṛtīvibhramaḥ |
smṛtibhraṁśād-buddhināśah
buddhināśāt praṇaśyati || 2-63 ||

From anger comes delusion; from delusion, loss of memory; from loss of memory, the destruction of discrimination; from destruction of discrimination, he perishes. [Chapter 2 – Verse 63]

Verse 62 :

a) Pumsah Dhyayatah Visayam :

- For a person who dwells on sense objects.

b) Sangah Tesu Upajayate :

- Fancy towards them arises.

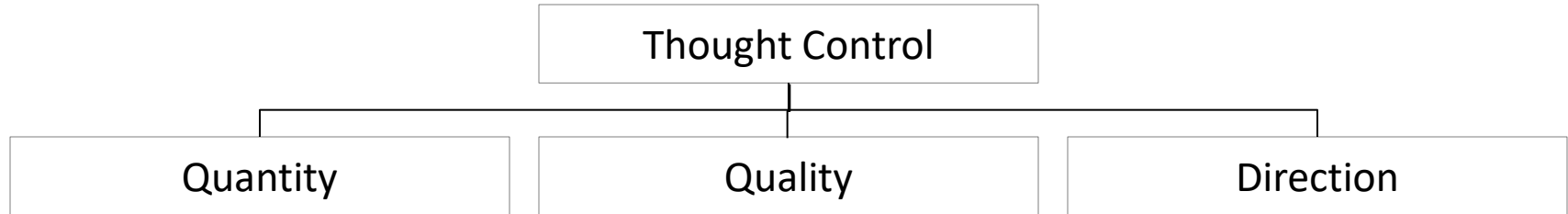
c) Sangaha Kamah Sanjayate :

- From fancy, desire is born.

d) Kamat Krodhah Abhijayate :

- From desire, anger arises.
- What is the method to receive Aham Brahma Asmi Jnanam?

- I am Brahman, the absolute reality.
- To internalise this knowledge and deeply own up, follow sense control, mind control and do Atma Dhyanam.



- All thoughts should flow towards the right goal.
- Person spoils his life by being careless in his thoughts.
- In life we come across attractive things, people, situations.
- They are registered in our minds.
- All experiences not registered.
- Mind starts dwelling thoughts on some object, person, goal and we can see thoughts following in that direction.
- When we think more deeply, we develop desire and love towards that.
- Desire intensified = Greed.
- Initially desire feeble, and later strong and we develop love towards that object, person, goal.
- We plunge into efforts to fulfill desire and if obstacles come, we become angry.

- Under grip of anger, we loose power of discrimination, talk becomes illogical.
- Dharma – Adharma learnt from scriptures and Guru does not come to our rescue.
- Knowledge not helpful if person overpowered by anger.
- Everything forgotten, no clarity.
- Loose Viveka Shakti as result of anger.

8 Step fall :

i) Vishayan Dhyayan Pumsaha :

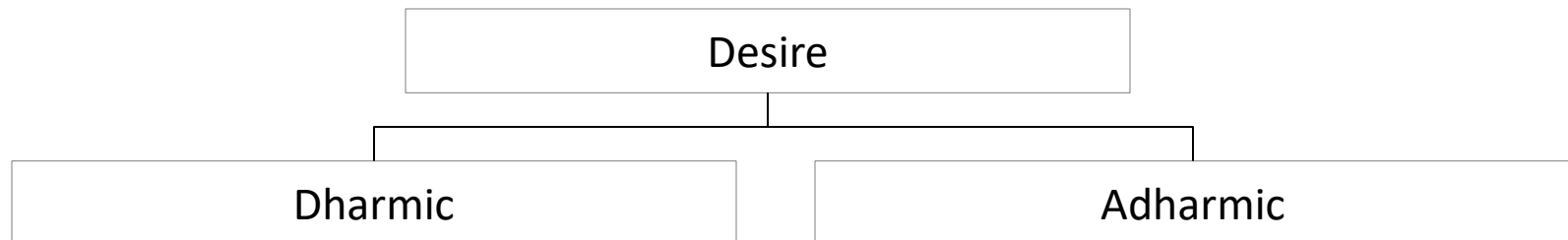
- One who dwells on sense objects.

ii) Teshu Sangaha Upajayate :

- Develops attachment and affection towards objects.

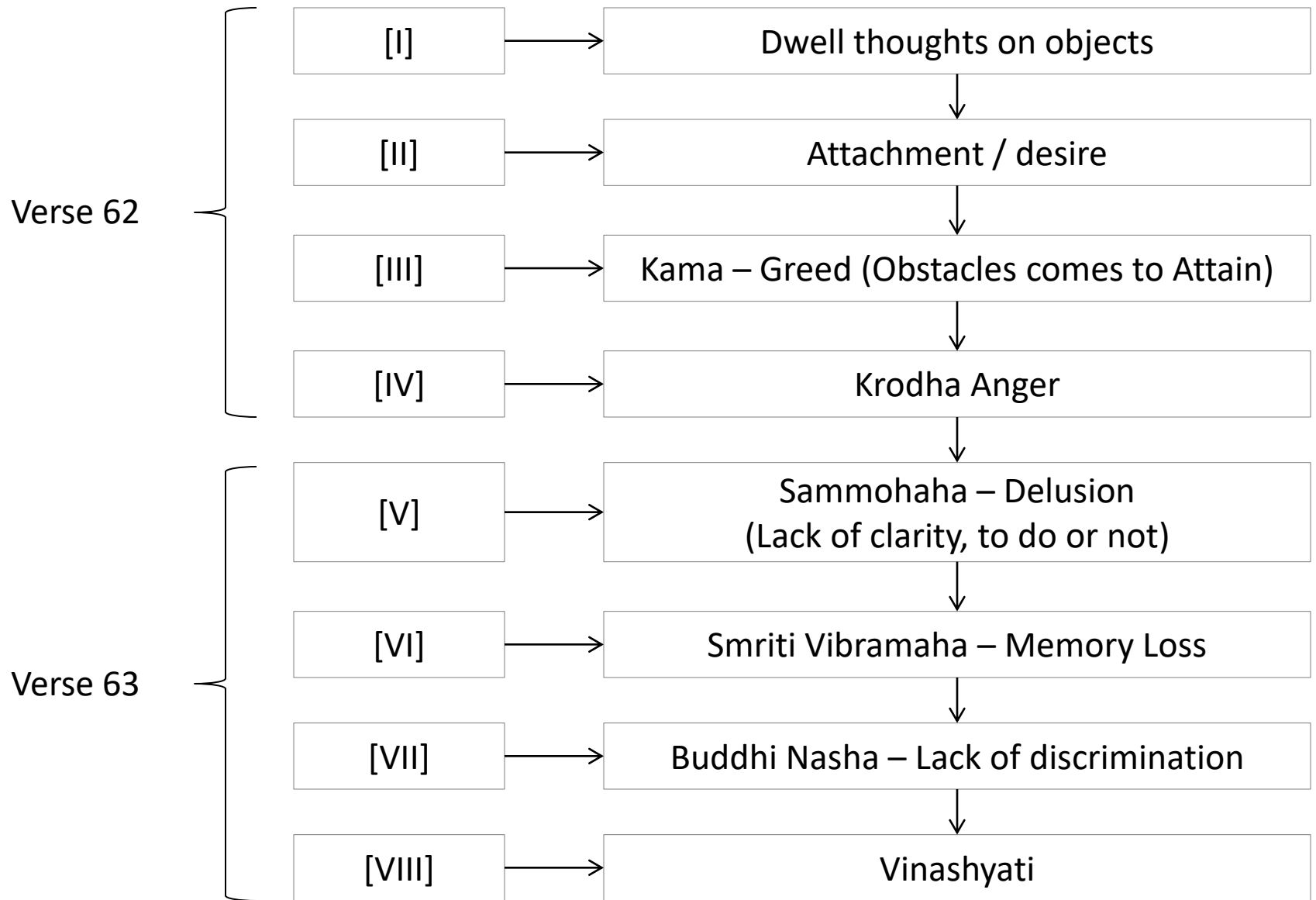
iii) Sangat Sanjayate Kamaha :

- From attachment is born desire which turns into greed.



iv) If obstacles come, one becomes angry on mother and guru also.

8 STEP FALL OF JIVA



Verse 63 :

a) Krodhati Bhavati Sammohah :

- From anger arises delusion.

b) Sammohat Smrithi Vibramaha :

- From delusion results, the loss of memory.

c) Smrithi Bhramsat Buddhi Nashah :

- From the loss of memory results the loss of discrimination.

d) Buddhi Nashat Vinashyati :

- Because of the loss of Discrimination he perishes.

v) From anger comes, Moha, Delusion.

vi) Delusion leads to loss of memory, Samskaras.

vii) Smrithi Bramashat Buddhi Nasha :

- Study forgotten, faculty of intellectual.
- Strength lost, one loses opportunity to help others, life lost, disqualified for Moksha, body is there, no peace of mind.

Conclusion :

- Be alert to Sensory perceptions and thoughts.
- Through knowledge, devotion, Satsangha, cultivate balanced clean desires, lead life of Dharma and Ishvara Bhakti.
- Will have peace and happiness throughout life.

Verse 64 + 65 :

रागद्वेषविमुक्तैस्तु
विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा
प्रसादमधिगच्छति ॥ २-६४ ॥

rāgadvēṣaviyuktaistu
viṣayānindriyaiścaran |
ātmavaśyairvidhēyātmā
prasādamadhigacchati || 2-64 ||

But the self-controlled man moving among objects with his senses under restraint and free from both attraction and repulsion, attains peace. [Chapter 2 – Verse 64]

प्रसादे सर्वदुःखानां
हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु
बुद्धिः पर्यवतिष्ठते ॥ २-६५ ॥

prasāde sarvaduḥkhānām
hānirasyopajāyate |
prasannacetaso hyāśu
buddhiḥ paryavatiṣṭhate || 2-65 ||

In that peace all pains are destroyed; for, the intellect of the tranquil minded soon becomes steady. [Chapter 2 –Verse 65]

- What are the techniques to remain in Sthitha Prajna?

a) Tu :

- But.

b) Charan Visayan :

- Moving amidst unavoidable sense objects.

c) Indriyaih Atmavasyaih :

- With sense organs which are under his control.

d) Ragadvesaviguktaih :

- And which are free from likes and dislikes.

e) Vidheyatma :

- The self controlled one.

f) Adhigacchati Prasadam :

- Enjoys tranquility.
- What are the ill effects of Vishaya Dhyanam, dwelling on sense pleasures and how they cause downfall?
- Sense organs meant for spiritual progress and live life of Dharma.
- Focus sense organs on spiritual growth and realise Moksha.
- Sense organs to be used only to the needed extent.
- If careless in handling thought and enjoyment of sense pleasures, it is a disaster.
- What is the state of a person who is Vigilant with thoughts and has sense control?

i) Viyuktaistu :

- With refined, disciplined sense organs free from likes and dislikes, one experiences sensory perceptions.

- Even Devas can't control Sense Organs – Here, know how to handle sense organs.
- Use for Dharmic pursuits and avoid Adharmic pursuits.
- Eyes : See Divine form of Bhagavan and to read Scriptures.
- Ears : Listen to glory of Bhagavan and scriptures.
- They are efficient tools to cultivate devotion and receive spiritual knowledge.

ii) Videyatma :

- Cultured mind turns to knowledge.

iii) Vishayan Indriyan Charan :

- Moves in realm of sense objects.
- Allow sense organs to maintain body.
- When one does this what happens?

iv) Prasadam Adigachhati :

- Gains tranquility of mind, mind calm with less thoughts, absence of confusions, endowed with clarity, all mental afflictions destroyed by Jnani.
- In tranquil mind, Atma Jnanam is gained, well placed and retained.
- Mind is pervaded by Brahma Jnanam like space pervades everywhere.

Verse 66 :

नास्ति बुद्धिरयुक्तस्य
न चायुक्तस्य भावना ।
न चाभावयतः शान्तिः
अशान्तस्य कुतः सुखम् ॥ २-६६ ॥

nāsti buddhirayuktasya
na cāyuktasya bhāvanā |
na cābhāvayataḥ śāntiḥ
aśāntasya kutaḥ sukham || 2-66 ||

There is no knowledge (of the Self) to the unsteady; and to the unsteady no meditation; and to the unmeditative no peace; to the peaceless, how can there be happiness? [Chapter 2 – Verse 66]

a) Buddhi Na Asti Ayuktasya :

- Knowledge does not arise for the undisciplined one.

b) Bhavana Cha Na Ayuktasya :

- Contemplation also is not possible for the undisciplined one.

c) Cha Na Shantih Abhavayatah :

- And there is no peace for the noncontemplative one.

d) Kutah Sukham Asantasya?

- How can there be happiness for the peaceless one?.
- What are the means of assimilation of self knowledge and retention?
- Mind and sense control important virtues for Atma Jnanam.
- Extroverted person can't realise the self.

i) Ayuktasya buddhi Nasti :

- One who has no mind and sense control, has no self knowledge.
- Can't meditate or contemplate on the definitions of Atma received from Guru.

ii) Abhavaha Shanti Nasti :

- One who can't meditate on Atma can't enjoy real peace of mind.
- Desires run amok in external world alone, destroy peace of mind.
- **Shanti :**
 - Absence of desires.
 - Atma definition, peaceful mind, natural state.
- If one practices meditation, one becomes free from desires.

iii) Where is happiness for a person immersed in worldly pursuits of Samsara.

- Samsari lacks peace of mind, fulfillment in life, never realises ultimate source of peace, security and happiness.
- Mind control and sense control important to remain in Atma Jnanam.

Verse 67 :

इन्द्रियाणां हि चरतां
यन्मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां
वायुर्नावमिवाम्भसि ॥ २-६७ ॥

indriyāṇāṃ hi caratām
yanmanō'nuvidhīyatē |
tadasya harati prajñām
vāyurnāvam ivāmbhasi || 2-67 ||

For, the mind which follows in the wake of the wandering senses, carries away his discrimination, as the wind carries away a boat on the waters. [Chapter 2 – Verse 67]

a) Hi :

- Verily.

b) Yad Anuvidhiyate Charatam Indriyanam :

- That mind which follows the wandering sense organs.

c) Harati Prajnam Asya :

- Carries away the wisdom of that person.

d) Vayuh Iva Navam Ambhasi :

- Just as the wind carries away the boat on the waters.

Conclusion in Verse 67 + 68 :

- Means to become Sthitha Prajnya – mind and sense control.
- Without control can't internalise.
- Atma Jnanam from verse 12 – 25.
- If Jnanam not internalised, no use for Jiva.

i) Ambhasi Navam Eva :

- Boat drifted by wind, has to flow against the wind.
- If wind too powerful, will change our direction.
- Jnani is travelling towards Jnanam, Jnana Nishta, and Moksha.
- Sense organs naturally extroverted, will look for sense pleasures in people, objects, situations.
- If mind travels with sense organs, Jnani can never internalise teaching of Atma.
- Can't achieve goal, will travel in opposite direction. Hence be careful with thoughts occupying the mind.

Verse 68 :

तस्माद्यस्य महाबाहो
निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्य
तस्य प्रज्ञा प्रतिष्ठिता ॥ २-६८ ॥

tasmādyasya mahābāhō
nigṛhītāni sarvaśaḥ |
indriyāṇīndriyārthēbhyah
tasya prajñā pratiṣṭhitā || 2-68 ||

Therefore, O mighty-armed, his knowledge is steady whose senses are completely restrained from sense objects. [Chapter 2 – Verse 68]

a) Mahabaho :

- Oh Arjuna.

b) Tasmāt :

- Therefore.

c) Prajna Tasya Yasya Indriyani :

- The knowledge of that person whose sense organs.

d) Sarvashaha Nigrihitani :

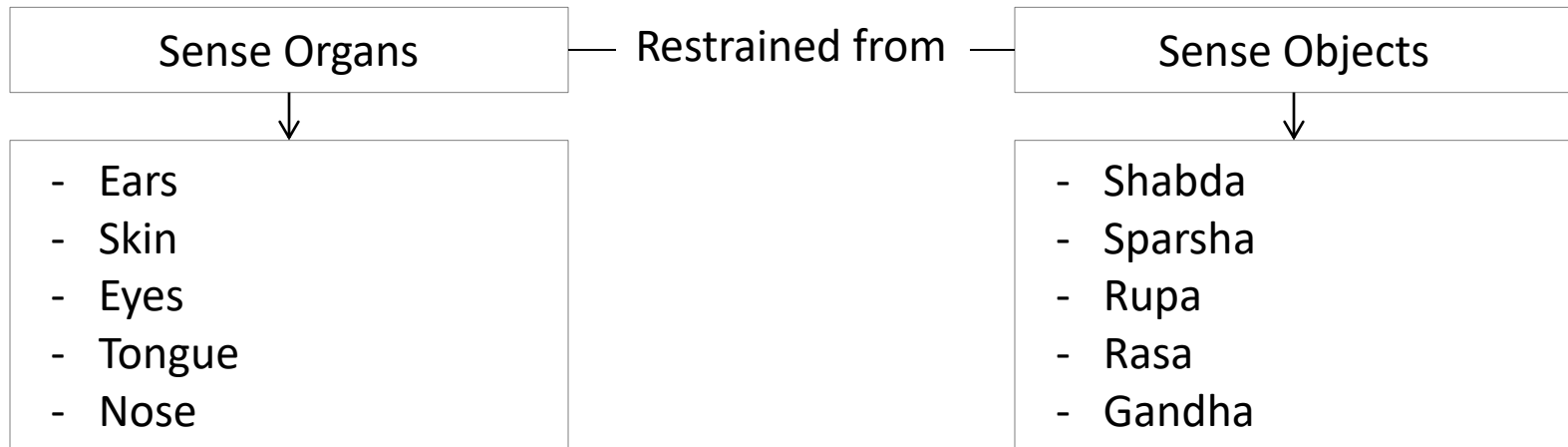
- Are completely restrained.

e) Indriyarthebyah :

- From the sense objects.

f) Pratishtitha :

- Becomes firm.
- Conclusion of the topic, means to become Sthithaprajna, man of steady wisdom.
- Arjuna, the student, praised to develop enthusiasm in him for the teaching.
- Student must be made to feel great.



- Only if sense organs are controlled, self knowledge will be fruitful, can realise Sarvam Brahma Mayam, Aham Poornaha Asmi, Deeply registered, well assimilated in the mind.
- Then only can identify with Brahman.
- Importance of Mano and indriyah Nigrahaha taught between verses 58 – 68.
- Disciplining sense organs and mind, regulation of thoughts.
- Atma Dhyanam called Nidhidhyasanam in Vedanta.
- Means prescribed to become Sthithaprajna.

Verse 69 : Tricky Verse

या निशा सर्वभूतानां
तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि
सा निशा पश्यतो मुनेः ॥ २-६९ ॥

yā niśā sarvabhūtānām
tasyām jāgarti saṁyamī |
yasyām jāgrati bhūtāni
sā niśā paśyatō munēḥ || 2-69 ||

That, which is night to all beings, in that the self-controlled man keeps awake; where all beings are awake, that is the night for the Sage (Muni) who sees. [Chapter 2 – Verse 69]

Definition of Sthithaprajna :

a) Samyami :

- The Sage.

b) Jagarti Tasyam :

- Is awake to Atma (Turiyam).

c) Ya Nisha Sarvabutanam :

- Which is right for all beings.

d) Pashyatah Muneh :

- For the wise sage,

e) Sa Nisha :

- That world of duality is.

f) Nisha :

- Night.

g) Pashyam :

- To which.

h) Butani Jagarati :

- All beings are awake.
- Superficial understanding of Atma not good for Jiva to transform himself, realise his real nature.

Jnani State	Ajnani State
<p>a) Awake to, Bright Day :</p> <ul style="list-style-type: none">- Atma Jnanam, concept of Brahman. <p>b) Asleep to :</p> <ul style="list-style-type: none">- Transactions at body, mind, world levels (Nisha – Darkness, ignorant). <p>c) All the time knows eternal Atma Tatvam, Paramatma Tatvam, Advaita Tatvam.</p> <p>d) Sense organs withdrawn from world thoughts under control.</p> <p>e) Advaita Tatvam like day light.</p>	<p>a) Awake to :</p> <ul style="list-style-type: none">- Transactions at body, mind, world level. <p>b) Asleep :</p> <ul style="list-style-type: none">- About Atma Jnanam (Darkness, ignorance, night). <p>c) All the time involved with Dvaita world.</p> <p>d) Sense organs fully extroverted, thoughts not controlled.</p> <p>e) Advaita Tatvam like dark night, in delusion, don't know anything.</p>

Jnani State	Ajnani State
<p>f) Understands I am Ananda Svarupam.</p> <ul style="list-style-type: none"> - Worldly transactions like being in Darkness. - Understands transactions are source of Samsara. - Quietens mind, discovers Atma, not created. - Own's up nature of Atma as his real nature. - Surrenders to Guru, Shastra, Ishvara and lives life. 	<p>f) Understands I am Samsari.</p> <ul style="list-style-type: none"> - World is Real, Joy is mixed with Sorrow, mind always in state of confusion. - Ajnani does not know what Jnani knows about Turiya Atma. - Surrenders to the world and lives life.

Verse 70 :

आपूर्यमाणमचलप्रतिष्ठं
 समुद्रमापः प्रविशन्ति यद्वत् ।
 तद्वत्कामा यं प्रविशन्ति सर्वे
 स शान्तिमाप्नोति न कामकामी ॥ २-७० ॥

āpūryamāṇamacalapratiṣṭham
 samudramāpaḥ praviśanti yadvat |
 tadvatkāmā yaṁ praviśanti sarvā
 sa śāntimāpnōti na kāmakāmī || 2-70 ||

He (Man of Perfection) attains peace into whom all desires enter as waters enter the ocean, which filled from all sides, remains unmoved, but not the desirer of desires. [Chapter 2 – Verse 70]

a) Sarva Kamah :

- All sense objects.

b) Pravisanti Yam :

- Enter him.

c) Tadvad Yadvad :

- Just as.

d) Apah Pravisanti :

- Waters enter.

e) Apuryamanam :

- The full.

f) Achalam Pratishtam Samudram :

- Calm ocean.

g) Saha Apnoti Santim :

- He attains peace.

h) Na Kama Kami :

- Not the seeker of sense objects.

Sthitha Prajna	Ocean
<p>a) Person of steady wisdom, full, does not depend on anyone for existence.</p> <p>b) Does not give importance to individuality which rises and falls in him.</p> <p>c) Has understood higher reality that Ahamkara, Jivatvam are superimposed on Brahma Tatvam.</p> <ul style="list-style-type: none"> - Individuality temporary phase of Brahma Tattvam 	<p>a) Symbolises Poornatvam, fullness, steadiness, independent nature.</p> <p>b) Does not give importance to waves rising and falling or rivers entering or evaporating.</p> <p>c) Ocean is full because itself becomes rain, falls on mountains becomes rivers and approaches ocean.</p> <ul style="list-style-type: none"> - Waves, rivers, rain temporary phase.

i) Kamaha Yam Pravisanti :

- Jnani does not depend on anyone for his happiness.
- Money, sense pleasures come towards him like rivers flowing towards ocean but he does not seek them or goes behind them.

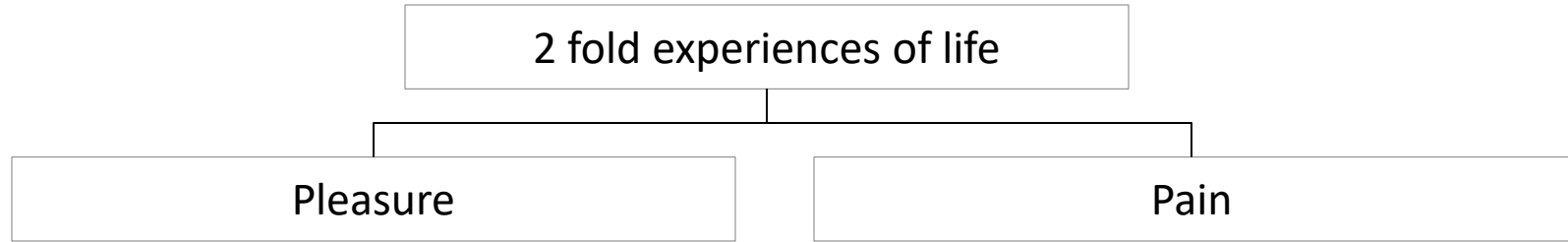
ii) Saha Santim Apnoti :

- Jnani does not depend on external factors for his happiness, is ever filled with peace.
- Nature of Sthithaprajna = Atman eva Atmana Tushtaha.
- One who remains happy within himself, does not depend on external factors.
- Has understood, Atma is Ananda Svarupa, his mind filled with peace, ever peaceful.
- Paripoorna Atma or Brahma Jnanam, spiritual knowledge.

iii) Na Kama Kami :

- Does not depend on money, relationships, objects for his happiness.

iv) Peace of mind only by Atma Jnanam.



- Both inevitable.
- One with self knowledge will not loose his peace of mind in any situation in his life.

Verse 71 : Jivan Mukti Verse

विहाय कामान्यः सर्वान्
पुमांश्चरति निःस्पृहः ।
निर्ममो निरहङ्कारः
स शान्तिमधिगच्छति ॥ २-७१ ॥

**vihāya kāmān yaḥ sarvān
pumāṃścarati niḥspṛhaḥ |
nirmamō nirahaṅkāraḥ
sa śāntim adhigacchati || 2-71 ||**

That man attains peace who, abandoning all desires, moves about without longing, without the sense of 'I-ness' and my-ness'. [Chapter 2 – Verse 71]

a) Vihaya Sarvan Kaman :

- Having given up all sense objects.

b) Sah Puman Yah Charati Nisprihah Nirahankara, Nirmamah :

- That person who moves without craving and without the notion of I am mine.

c) Adhigacchati Shantim :

- Enjoys peace.
- That person who moves in the world without craving for pleasures.
- Sthithaprajna leaves everything once and for all after realising truth.
- **55th Verse :**

श्रीभगवानुवाच ।
प्रजहाति यदा कामान्
सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca
prajahāti yadā kāmān
sarvān pārtha manōgatān ।
ātmanyēvātmanā tuṣṭaḥ
sthitaprajñastadōcyatē || 2-55 ||

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

- **71st verse :** Conclusion
- That person without craving, his Ananda is indescribable, can't be explained to others, gained by Atma Jnanam.

i) Nirmama :

- No possessiveness towards persons, objects, situations.

ii) Nirahankara :

- No I + mine in him .
- I have done this or this is mine, I need this.
- These notions are only for Ajnani with individuality and aspirations in life.
- Person with crystal clear knowledge will not give importance to individuality.
- I – individuality does not have reality or independent existence.
- Can use “I” in Dharmic way for worldly transactions.
- In deep sleep no individuality.
- It is proof that “I”, individuality is not real, comes and goes.
- Nothing in deep sleep, on waking up, reminded of ourself and our aspirations.
- One who has understood this in waking will not have individuality, sense of possessiveness or desire.

iii) Sa Shantim Adi Gachhati :

- He is always immersed in deep peace.
- Living in this world yet free, Mukta.
- Jivan Mukta totally free from individuality, relative worldly life and its experiences of pleasure and pain.
- Ajnani – Jivan Baddah, living in bondage.
- World salutes a Jnani, who is liberated and has no craving for desires.

Verse 72 :

एषा ब्राह्मी स्थितिः पार्थ
नैनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकालेऽपि
ब्रह्मनिर्वाणमृच्छति ॥ २-७२ ॥

ēṣā brāhmī sthitiḥ pārtha
naināṃ prāpya vimuhyati |
sthitvā'syāmantakālē'pi
brahmanirvāṇam ṛcchati || 2-72 ||

This is the Brahmika state, O son of Prtha. Attaining this, none is deluded. Being established therein, even at the end of life, one attains to oneness with Brahman. [Chapter 2 – Verse 72]

Videha Mukti :

a) Partha :

- Oh Arjuna.

b) Esha Brahmi Stith :

- This is Brahmi.

c) Prapya Enam :

- Having attained this,

d) Na Vimuhyati :

- One is not deluded.

e) Sthithva Asyam :

- Being established in this.

f) Api Antakale :

- Even at the time of death.

g) Rcchati Brahmanirvanam :

- He attains oneness with Brahman.
- **Videha Mukti** : Is state of Brahman.

h) Esha Brahmi Sthithi :

- This alone is state of Sthithaprajna, Jiva owns up identity with Brahman.
- Jiva realises he is Brahman.
- Jagat = Brahma Mayam.
- Arjunas question answered and means of become Sthithaprajna explained.

Verse 69 – 72 :

- Sthithaprajna Lakshana.
- Attaining this state, one does not fall into delusion again.
- Taking unreal as real and real as unreal is delusion, Moha.
- Incomplete world is complete world for Jnani.
- Sthiraprajna completely free from fear, anger.
- Assimilation of Jnanam deep in mind results in Moksha.
- Even at end of life, Moksha is glorious, more benefit if one gets in Brahmachari state, can live full life with freedom of body + mind.

- Everyone should strive for Brahma Nirvanam, knowledge and Moksha.
- Moksha is resolving into Brahman which is free from Birth and death.
- Prichhati, Prapnoti – attains.
- Put off flame, flame merges into all pervading Agni Tattvam.
- Similarly Jiva separated from wick of body + oil of Prarabda Karma will merge into all pervading Brahman.
- Pot space merges with total space.
- No arrival, departure for Jnani.
- Worldly experiences destroyed in wake of Jnanam.
- No reality to visible world.
- Body destroyed in Videha Mukti, not born again.

Conclusion :

- Arjuna surrendered, Karma Yoga is qualification for Jnana Yoga, nature and greatness of Karma Yoga explained, Sthiraprajna Lakshana given.
- Introspect, nourish mental strength with Shastra.